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CRITICAL REVIEW.

For the Month of June, 1775.

ARTICLE I.

Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D.D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 15s. Boards. Doddsley.

AMONG the several laudable societies instituted in the present age, that of the Dilettanti is particularly distinguished for their encouragement of letters and the polite arts. To an attention and zeal for the cultivation of these objects, they seem to have added not only judgment, but likewise taste, in the direction of their munificence. Every classical scholar must be deeply interested in the account of a tour made in Asia Minor and Greece; those favourite regions which, as long as the admiration of genius or virtue, and the love of liberty remains, will be endeared to remembrance for the illustrious philosophers, poets, and heroes which they produced. Almost every object that occurs in a journey through those countries introduces to the mind a train of pleasing and splendid ideas. When we hear of the barrows on the Sigean promontory, we are transported in imagination amidst the furious combats of the Greeks and Trojans; and when we read of the lofty mount Ida, with its waving woods, we represent to ourselves the picture of Jupiter seated on its summit, and surrounded with all the awful majesty in which he is described in the Iliad. In a word, the geography of these parts is so intimately connected with heroic actions, or beautiful fables, that it is hardly possible to peruse the description of them without receiving an uncommon degree of pleasure.

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The Society of Dilettanti appear to have provided for this journey with an attention suitable to the design, by the judicious and particular instructions delivered to those who performed it. The gentlemen employed for the purpose were Dr. Chandler, the writer of the narrative, Mr. Revett, well known for his abilities in architecture by the work entitled, *Ruins of Athens*; and Mr. Pars, a young painter, of very promising talents. Towards defraying the expence of the journey, the society appropriated the sum of two thousand pounds; allotting different sums to each of the gentlemen, and appointing Dr. Chandler to the management of the common stock. The plans, views, and drawings, taken on part of the tour, were published under the title of *Ionian Antiquities*, in the year 1769; to which the reader is sometimes referred in the present work. The other materials of this volume were a Book of Inscriptions, and a Journal of the Tour, which the society bestowed on Dr. Chandler, to be examined at his leisure, and published. Of these Inscriptions we gave an account in our Review for December last, where we observed, that they would prove a lasting monument of the editor's amazing industry, accuracy, and learning, in the department of an antiquary. The journal consists of two parts, one of which relates to Asia Minor, and the other to Greece. Of these only the former is now published, which, if favourably received, will be followed by the remaining volume. We cannot entertain the smallest doubt of its meeting with the approbation of every reader who has any taste for the subject, and we may therefore hope for the pleasure of perusing the Journey to Greece in a short time.

The travellers embarked at Gravesend on the 9th of June 1764, and entered the Mediterranean early the succeeding month. We should deprive our readers of the description of a very beautiful scene, did we not present them with the author's account of the prospect which was enjoyed at this part of the voyage.

‘ Our passage, says he, through the strait of Gibraltar was amusing and delightful beyond imagination. The coast on each side is irregular, adorned with lofty grotesque mountains of various shapes, the majestic tops worn white with rain, and looking as crowned with snow. From one of the narrow vallies a thick smoke arose. The land is of a brown complexion, as sun burnt and barren. On the Spanish shore are many watch-towers, ranging along to a great extent, designed to alarm the country by signals on the appearance of an enemy. We had Spanish and Moorish towns in view, with the rock and fortress of Gibraltar. Sea-birds were flying, and numerous small-craft moving to and fro, on every quarter. We had a gentle breeze,
and

and our sails all set, with the current from the western or atlantic ocean in our favour. In this, the water was agitated and noisy, like a shallow brook running over pebbles; while in the contrary currents, it was smooth and calm as in a mill-pond, except where disturbed by albigores, porpusses, and sea-monsters, which sported around us, innumerable. Their burnished sides reflected the rays of the sun, which then shone in a picturesque sky, of clear azure softened by thin fleecy clouds, imparting cheerfulness to the waves, which seemed to smile on us.

Our entering into the Mediterranean is here faintly described, as no words can convey the ideas excited by scenes of so much novelty, grandeur and beauty. The vast assemblage of bulky monsters in particular was beyond amazing; some leaping up, as if aiming to divert us; some approaching the ship, as it were to be seen, floating together, abreast, and half out of the water. We counted in one company fourteen, of the species called by the sailors *The Bottle-Nose*, each, as we guessed, about twelve feet long. These are almost shapeless, looking black and oily, with a large thick fin on the back, no eyes or mouth discernible, the head rounded at the extremity, and so joined with the body as to render it difficult to distinguish, where the one ends or the other begins; but on the upper part is a hole about an inch and a half in diameter, from which, at regular intervals, the log-like being blows out water accompanied with a puff audible at some distance.

To complete this wonderful day, the sun before its setting was exceedingly big, and assumed a variety of fantastic shapes. It was surrounded first with a golden glory, of great extent, and flamed upon the surface of the sea in a long column of fire. The lower half of the orb soon after immersed in the horizon, the other portion remaining very large and red, with half of a smaller orb beneath it, and separate, but in the same direction, the circular rim approaching the line of its diameter. These two by degrees united, and then changed rapidly into different figures, until the resemblance was that of a capacious punch-bowl inverted. The rim of the bottom extending upward, and the body lengthening below, it became a mushroom on a stalk, with a round head. It was next metamorphosed into a flaming cauldron, of which the lid, rising up, swelled nearly into an orb, and vanished. The other portion put on several uncircular forms, and after many twinklings and faint glimmerings slowly disappeared, quite red: leaving the clouds, hanging over the dark rocks on the Barbary shore finely tinged, of a vivid bloody hue.

And here we may recollect, that the antients had various stories concerning the setting of the sun in the atlantic ocean; as for instance, that it was accompanied with a noise, as of the sea hissing, and that night immediately followed. That its magnitude in going down apparently increased, was a popular remark, but had been contradicted by an author, who observed

thirty evenings at Gades, and never perceived any augmentation. One writer had affirmed, that the orb became an hundred times bigger than its common size.

‘ This phænomenon will vary, as it depends on the state of the atmosphere. It is likely to be most remarkable when westerly winds have prevailed for some time; these coming over the atlantic ocean, and bringing with them the gross vapours, which arise continually, or are exhaled, from that immense body of water.’

After tarrying some days at Genoa and Leghorn they proceeded on their voyage to the place of their destination. On Saturday, August the 25th, the sun rising beautifully behind mount Ida, discovered its numerous tops, and brightened the surface of the sea. Entering the Hellespont, with the Troad on their right hand, and on the left the Cheronese or peninsula of Thrace, they beheld a level and extensive plain, the scene, as they conceived, of the battles of the Iliad, with barrows of heroes, and the river Scamander, which had a bank or bar of sand at the mouth. The stream was then inconsiderable, but they were informed, that in the winter it is frequently swollen to a great size, and discolours the sea far without the promontories. Near the inner castle on the Asiatic side of the Hellespont, the voyagers debarked, and the ship which had carried them sailed away. They appear to have been much surprised at the sight of two Turkish women, whom they beheld on the shore immediately after landing. Each of these females was wrapped in a white sheet, shapeless, and stalking in boots. The men, likewise, seemed as it were a new species of human beings.

The travellers were received on shore by the English consul, a Jew, who after bidding them welcome in broken Italian or *Lingua Franca*, conducted them through the town to his house in the quarter assigned to that nation. They found some difficulty in complying with the oriental mode of sitting cross-legged; but at dinner it was necessary, the table being only a large low salver, placed on the carpet.

‘ A variety of dishes, says the author of the Journey, were served up in quick succession, and we were supplied as rapidly with cups of wine. We had no plates, or knives and forks, but used our fingers. The whole repast and the apparatus was antique. It concluded with fruits of wholesome quality and exquisite flavour, figs and melons, such as are peculiar to hot climates, and grapes in large and rich clusters fresh from the vineyard. The consul ate with us, while his brother waited, with another Jew. When we had finished, we washed, one of our attendants bringing an ewer, a basin, and a towel, and pouring water on our hands. We then received each a cup of coffee, and

and our host, who was much fatigued with his sultry walk to the beach and afterwards to the governor to inform him of our arrival, retired with the whole family to sleep, as is the universal practice toward noon, when the heat becomes exceedingly intense.

The town and castle where the travellers now were, had on the south a river, which descends from Mount Ida. Its source, they were told, is seven hours up in the country; and its violence, after snow or rain upon the summits, prodigious. A thick wall has been erected, and plane-trees disposed to keep off the torrent, and protect the buildings from its assaults. At the mouth, like the Scamander, it had then a bar of sand. Dr. Chandler observes, that this river enables us to ascertain the site of the inner castles, a point of some consequence in the topography of the Hellespont. Its ancient name was Rhodius, and it discharged itself into the sea between Dardanus and Abydos. Opposite to this river, on the European side, the travellers saw Cynossema, or *The Barrow of Hecuba*, which is still very conspicuous, and close by the castle.

After surveying the adjacent places, the travellers returned to their lodging, where they supped about sunset. As soon as it was dark, three coverlets richly embroidered were taken from a press in the room which the travellers occupied, and one delivered to each of them; the carpet or sofa and a cushion serving with this addition, instead of a bed. A lamp was left burning on the shelf, and the consul retired to his family, which lay in the same manner in an adjoining apartment. The travellers pulled off their coats and shoes, and expected to be much refreshed by sleeping on shore. Two of them, however, could not obtain rest for a moment, but waited the approach of morning with a degree of impatience equalled only by their bodily sufferings, which are represented to have been extremely violent.

Next day, between eight and nine, they went with the consul, on board a boat, to visit some neighbouring places on the continent, and the principal islands near the mouth of the Hellespont. After passing the mouth of a port or bay called anciently Coelos, they landed about eleven on the Cheronese of Thrace, near the first European castle, within the entrance of the Hellespont; when ascending to the miserable cottage of a poor Jew in the town, a mat was spread on the mud-floor of a room by the sea side, and the provisions they had brought with them were placed on it. Here from a window, they enjoyed the prospect of the shining canal, with cape Mastusia on the right hand; and opposite, the Asiatic town and castle, with the noble plain divided by the Scamander; and

the barrows beforementioned, two standing by each other not far from the shore, within Sigéum, and one more remote. This town, which was the ancient Eleûs, is extremely mean and wretched; and the streets or lanes are narrow and intricate. It is situate on the north side of the castle, and ranges along the brink of a precipice. Adjoining to the castle wall, the travellers observed a large Corinthian capital, and an altar, made hollow and used as a mortar for bruising corn. Near the other end of the town is a bare barrow. Here was formerly the sacred portion of Proteusilaus, one of the leaders in the Trojan expedition, killed by Hector; and likewise his temple, to which it is not improbable that the marble fragments belonged.

The travellers intended to visit Lemnos, and the principal places in that quarter, but the wind proving contrary, they directed their course to Tenedos, passing by some intervening islets.

The island Tenedos, says Dr. Chandler, is chiefly rock, but fertile. It was antiently reckoned about eighty stadia or ten miles in circumference, and from Sigéum twelve miles and a half. Its position, thus near the mouth of the Hellespont; has given it importance in all ages; vessels bound toward Constantinople finding shelter in its port, or safe anchorage in the road, during the etesian or contrary winds, and in foul weather. The emperor Justinian erected a magazine to receive the cargoes of the corn-ships from Alexandria, when detained there. This building was two hundred and eighty feet long, ninety broad, and very lofty. The voyage from Egypt was rendered less precarious, and the grain preserved, until it could be transported to the capital. Afterwards, during the troubles of the Greek empire, Tenedos experienced a variety of fortune. The pirates, which infested these seas, made it for many years their place of rendezvous; and Othman seized it in 1302, procured vessels, and from thence subdued the other islands of the Archipelago.

The port of Tenedos has been inclosed in a mole, of which no part now appears above water, but loose stones are piled on the foundations to break the waves. The basin is encompassed by a ridge of the mountain. On the south-side is a row of windmills and a small fort; and on the opposite, a castle by the shore. This was taken in the year 1656 by the Venetians in four days, but soon after abandoned, as not tenable. The houses, which are numerous, stand at the foot, or on the slope, of an acclivity; with a flat between them and the sea, formed partly by soil washed down from above. They reckon six hundred Turkish families, and three hundred Greek. The church belonging to the latter is decent.

We found here but few remains of antiquity worthy notice. We perceived on our landing a large and entire sarcophagus

phagus or stone coffin serving as a fountain, the top stone or lid being perforated to admit a current of water, which supplies the vent below; and on one side is an inscription. Near this we saw part of a fluted column converted into a mortar for bruising corn; and in a shop was a remnant of tessellated pavement then recently discovered. In the streets, the walls, and burying-grounds, were pieces of marble, and fragments of pillars, with a few inscriptions.

‘ In the evening, this being Sunday and a festival, we were much amused with seeing the Greeks, who were singing and dancing, in several companies, to music, near the town; while their women were sitting in groups on the roofs of the houses, which are flat, as spectators, at the same time enjoying the soft air and serene sky.

‘ We were lodged much to our satisfaction in a large room, with a raised floor matted, on which we slept in our clothes, in company with two Jews and several Greeks; a cool breeze entering all night at the latticed windows, and sweetening our repose.

‘ In these countries, on account of the heat, it is usual to rise with the dawn. About day-break we received from the French consul, a Greek with a respectable beard, a present of grapes, the clusters large and rich, with other fruits all fresh gathered. We had, besides, bread and coffee for breakfast, and good wines, particularly one sort, of an exquisite flavour, called muscadell. The island is deservedly famous for the species of vine which produces this delicious liquor.’

The travellers being informed that an ancient building remained on the south-side of the island, got on board their wherry, and leaving the port of Tenedos, coasted, keeping the island on their right hand. At length, having gone almost half round the island, they landed on a fair beach, near the building which they purposed to examine. It proved to be a small arched room, of ancient construction, underneath a mean ruined church. The descent to it was by a few steps, with a light. The floor was covered with water. Near it stood a fig-tree or two, and a fountain, with an inscription in modern Greek characters, fixed in the wall.

In the course of this tour we meet with frequent mention of fountains; the number of which, as Dr. Chandler observes, is owing to the nature of the country and the climate, which render them necessary. Many of them, we are told, are the donations of humane persons, while living; or have been bequeathed as legacies on their decease. The Turks esteem the erecting them as highly meritorious; and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder.

The method of obtaining water used by the ancients still prevails; which is by conveying the fluid from the springs or sources, which is sometimes very remote, in earthen pipes, or paved channels, carried over the gaps and breaks in the way on arches. It is received by a cistern with a vent; and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near, by a chain; or a wooden scoop with a handle, placed in a niche in the wall. The front is of stone or marble; and in some painted and decorated with gilding, and with an inscription in Turkish characters in relieve.

The voyagers next steered for Eski-Stamboul, anciently called Alexandria Troas. The distance of this city from Tenedos was reckoned forty stadia, or five miles. Some of its ruins are to be seen, standing on an eminence, with the uneven summits of mount Ida rising beautifully behind.

• On the way from Tenedos, says our author, we were amused by vast caravans or companies of cranes, passing high in the air from Thrace to winter, as we supposed, in Egypt. We admired the number and variety of the squadrons, their extent, orderly array, and apparently good discipline. About a quarter after three we landed near the ancient port of Troas.

• We immediately began a cursory survey of this deserted place; ascending to the principal ruin, which is at some distance from the shore. The whole site was overspread with stones and rubbish intermingled with stubble, plantations of cotton and of Turkey wheat, plats of long dry grass, thickets and trees, chiefly a species of low oak which produces valanea or large acorns for exportation, to be used in tanning. A solemn silence prevailed, and we saw nothing alive, but a fox and some partridges. In the mean time, the Turks, who were left in the wherry, removed above three miles lower down, towards Lectos, where the beach afforded a station less exposed to the wind and more secure.

• The evening coming on, we were advised to retire to our boat. By the way, we saw a drove of camels feeding. We came to a shed, formed with boughs round a tree, to shelter the flocks and herds from the sun at noon; and under it was a peasant, who had an ass laden, besides other articles, with a goatskin containing four curds, called *Caimac*. On these and some brown bread our Turks made their evening meal. A goatskin, with the hair on, served likewise for a bucket. It was distended by a piece of wood, to which a rope was fastened. He drew for us water from a well not far off, and promised to bring us milk and a kid the next day. We found our cook, a Jew, busy by the sea-side preparing supper; his tin-kettle boiling over a fire, in the open air.

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* The beauty of the evening in this country surpasses all description. The sky glowed with the rich tints of the setting sun, which now, skirting the western horizon, raised as it were up to our view the distant summits of the European mountains. We saw Mount Athos distinctly, bearing from us 55m. west of north, of a conical form, and so lofty, that on the top, as the ancients relate, the sun rising was beheld four hours sooner than by the inhabitants of the coast; and, at the solstice, its shade reached into the Agora or market-place of Myrina, a town in Lemnos, which island was distant eighty seven miles eastward. The shore was strewed with pumice-stones, once perhaps floating from *Ætna* or *Vesuvius*, unless ejected by some nearer Volcano. The pikes of Athos and of Tenedos suggest the idea, that their mountains have burned; and it is possible, that these, with many of the islands in this sea, may have been the produce of eruptions, which happened at a period too early to be recorded in history.

We had here no choice, but were forced to pass the night on the beach, which was sandy. The Turks constructed a half-tent for us near our boat, with the oars and sail. We now discovered that we had neglected to procure wine and candles at Tenedos. We did not, however, remain in the dark. An extemporary lamp supplied one omission. It was a cotton-wick swimming in oil, on a bit of cork, in a drinking-glass suspended by a string. By this light, the Turks sitting before us on the ground, cross-legged, endeavoured to amuse us, by teaching us the numbers in their language, or by learning them in English. Some desired us to distinguish each by his name, Mahmet, Selim, Mustapha, and the like. They were liberal of their tobacco, filling their pipes from their bags, lighting and presenting them to us, as often as they saw us unprovided. Our janizary, who was called Baructer Aga, played on a Turkish instrument like a guitar. Some accompanied him with their voices, singing loud. Their favourite ballad contained the praises of Stamboul or Constantinople. Two, and sometimes three or four, danced together, keeping time to a lively tune, until they were almost breathless. These extraordinary exertions were followed with a demand of *bac-shish*, a reward or present; which term from its frequent use, was already become very familiar to us. We were fatigued by our rough hot walk among the ruins, and growing weary of our savages, gladly laid down to rest under the half-tent. The Turks slept by us upon the ground, with their arms ready in case of an alarm, except two, who had charge of the boat. The janizary, who watched, sat smoking, cross-legged, by the fire. The stars shone in a clear blue sky, shedding a calm serene light; the jackalls howled in vast packs, approaching near us, or on Mount Ida; and the waves beat gently on the shore in regular succession.

The city of Troas was begun by Antigonius, and from him first called Antigonias; but Lyfimachus, to whom it afterwards de-

devolved, as a successor of Alexander, changed the appellation in honour of the deceased king. Troas was seated on a hill, sloping towards the sea, and divided from mount Ida by a deep valley. On each side is an extensive plain, with water courses. The city wall is standing, except toward the vineyard, but with gaps, and the battlements ruined. It was thick and solid, had square towers at regular distances, and was several miles in circumference.

Above the shore, proceeds the traveller, is a hollow, overgrown with trees, near which Pocock saw remains of a stadium or place for races, sunk in the ground; and higher up is the vaulted substruction or basement of a large temple. We were told this had been lately a lurking place of banditti; who often lay concealed here, their horses tied in rows to wooden pegs, of which many then remained in the wall. It now swarmed with bats, much bigger in size than the English, which on our entering, flitted about innumerable; and settling, when tired, blackened the roof. Near it is a fountain; and at some distance, vestiges of a theatre and of an odeum, or music theatre. These edifices were towards the centre of the city. The semicircular sweep, on which their seats ranged, is formed in the hill, with the ends vaulted. Among the rubbish, which is of great extent, are a few scraps of marble and of sculpture, with many small granate pillars. But the principal ruin is that seen from Tenedos. This has before it a gentle descent with inequalities, to the sea distant by computation about three miles. It was a very ample building, and, as we supposed, once the gymnasium. It consists of three massive arches, towering amid walls and a vast heap of huge materials. They are constructed with a species of stone, which is full of petrified cockle-shells, and of cavities, like honey-comb. The piers have capitals and mouldings of white marble, and the whole fabric appears to have been incrustated. Some remnants of the earthen spouts or pipes are visible. On one side is a ruin of brick; and behind, without the city-wall, are sepulchres. One of these is of the masonry called Reticulated or Netted.

A city distinguished and flourishing by Roman favour would not be tardy in paying the tribute of adulation to its benefactors. The peasant showed me a marble pedestal inscribed in Latin, the characters large, plain, and well-formed. We found near this, two other pedestals, one above half-buried in rubbish, but the Turks cleared the front with their sabres to the eighth line. All three were alike and had the same inscription, except some slight variations. They had been erected by different cities in honour of Caius Antonius Rufus, flamen or high-priest of the god Julius and of the god Augustus. A maimed trunk, which we saw, was perhaps one of the statues; and it is probable the basement before noted belonged to the temple dedicated to the deities whom he served, or to the goddess Rome.

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These marbles are about mid-way between the gymnasium and the beach.

Here the travellers dined under a spreading tree before the arcade, and had just resumed their labour, in taking a plan and two views of the principal ruin, when they were obliged by an accident to fly with precipitation. One of the Turks happening to empty the ashes from his pipe, a spark of fire fell unobserved on the grass, which being of great length, parched by the sun, and inflammable like tinder, immediately kindled, and spread with such velocity by means of a brisk wind, that a general conflagration of the country seemed likely to ensue. The Turks, however, cutting down boughs with their sabres, they all begun buffeting the flames, which in about an hour were extinguished. On a tour so interesting as the present, we should have pleasure in tracing the progress of these travellers without interruption; but the variety of a Review not permitting us to indulge our inclination, we must defer till next month the prosecution of this entertaining journey.

[To be continued.]

II. *Cursory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Petersburg.* By N. Wraxall, jun. 8vo. 5s. Cadell.

IN the epistolary form, and the lively manner, in which this work is written, it so much resembles the Tour through Sicily and Malta, that a reader might be apt to ascribe the present publication to the author of the latter, did he not know that they are the productions of different gentlemen. But while the similarity in point of composition is observable, there is a total diversity with respect to the objects of description in the narrative of each of the travellers; and therefore no charge of imitation can lie against Mr. Wraxall, though, as a writer, he is posterior to Mr. Brydone in the order of time.

The first of these letters is dated on board the *Friendship*, in the German ocean, 14th April, 1774; and in the second we find the traveller arrived at Copenhagen, from whence he gives an account of his landing at Elsinoor, of the castle of Eronsberg, &c. One of the most remarkable objects of his attention at Copenhagen, is the round tower, built by Christian IV. under whom the celebrated Tycho Brahé flourished, and designed for an observatory. We are told there is not a single step in it, though very lofty. The ascent is by a spiral road, near fourteen feet broad, from the bottom to its summit. Our
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author was assured by a professor who conducted him, that one of their kings, Christian VI. drove in his carriage up and down it. In the Danish capital every person of fashion speaks French, and many of them English; to both which languages the gentlemen of the army and navy in particular, are almost universally accustomed. Mr. Wraxall observes that the people seem to have a great turn for politics, and as it may not be quite so safe to inspect too deeply into the conduct of their own court, they gratify their humour by interesting themselves in the affairs of Britain. They were extremely inquisitive about the inhabitants of Boston, and were unanimous in opinion, that our colonies will soon be absolutely free; nor could they be persuaded of the contrary, by all the arguments which the author advanced. He informs us, that there is no appearance of industry or business at Copenhagen, and, though one of the finest ports in the world, it can boast of little commerce. National poverty must be the unavoidable consequence of such a state; and in Denmark this is evident from the scarcity of specie; where, having no gold, and hardly any silver, every thing is paid in paper.

From Mr. Wraxall's information relative to the unfortunate count Struensee, it appears that the cause of this minister's persecution was a general odium which he had incurred on account of many alterations made in the management of public affairs. As a politician, says our author, I rank him with the Clarendons and the Mores, whom tyranny, or public baseness, and want of virtue, have brought, in almost every age, to an untimely and ignominious exit; but to whose memory impartial posterity have done ample justice.

The following particulars relative to count Brandt, who suffered with Struensee, we believe have not hitherto been made public.

This unfortunate man rose chiefly under Struensee's auspices, though he was originally of an honourable descent. During a residence which the court made at one of the royal palaces, that of Herholm, it happened that his majesty quarrelled with Brandt, and, which was singular enough, challenged him. This the count, you may imagine, declined. When they met soon after, the king repeated his defiance, called him coward; and Brandt still behaving with temper, as became a subject, he thrust his hand into his mouth, seized his tongue, and had very nearly choked him. In this situation can it be wondered at, that he should bite the king's finger, or strike him, or both? Self-preservation much necessarily supersede every other feeling at such a moment, and plead his pardon. By Struensee's mediation the quarrel was immediately made up, and the king promised never more to remember or resent the circumstance of his

his striking him. Yet was this blow, given to preserve himself from imminent destruction, and from the fury of an enraged man, made the pretence for his condemnation. They said, he had lifted his hand against the king's sacred person, which was death by the laws of Denmark.—His lawyer, I am told, made an excellent defence for him, and very forcibly remarked the essential difference between assaulting the sovereign, and only defending himself from a private attack. 'One of our former monarchs, said he, (Christian the Vth) was used frequently to unbend himself among his nobles: on these occasions it was his custom to say, "The king is not at home." All the courtiers then behaved with the utmost freedom and familiarity, unrestrained by the royal presence. When he chose to resume his kingly dignity, he said—"The king is again at home." But what, added he, must we do now, when the king is never at home?'—This seems more like the speech of an Englishman than a Dane, and breathes a manly and unfettered spirit.

'The skulls and bones of these unhappy men are yet exposed on wheels about a mile and a half out of town: I have viewed them with mingled commiseration and horror. They hold up an awful and affecting lesson for future statesmen.'

The people at Copenhagen, we are told, have portraits of Struensee in all the shops, with this motto round them: *Mala multa Struensi-se ipsum perdidit*. It seems, however, that by many in this country, the memory of the unfortunate count is regarded with a degree of veneration; and in general it is not denied, that his Danish majesty has suffered much in his intellects.

After passing almost a month at Copenhagen, where at present no great attention seems to be paid to any Englishman, our traveller set out for the Swedish dominions, which he entered at Helsingborg. On the 16th of May the snow lay upon the ground two feet deep, which had fallen the preceding night. But an inhospitable climate is not the only disagreeable circumstance which attends a tour through this kingdom: for the following account of the author's journey to Jonkioping presents us with a very unfavourable description of the face of country.

'It is difficult to give you a picture of the country through which I have passed from Helsingborg, the colours of which you will not imagine are heightened by fancy or invention. The first twenty miles exhibited some few marks of cultivation and agriculture; and though there was not one collection of huts or houses, which could be denominated a village, yet scattered cottages, and a little plowed land, amidst an immense waste, informed the passenger that it was not totally unoccupied or unpeopled. But as I advanced farther into the province of Scania, and afterwards into that of Smaland, even these faint traces

traces of human residence vanished. Groves of fir or aspen covered the country; and in the course of sixty miles, I can safely assure you, I saw not a hundred people, and not ten hamlets: villages there are not any. I have drove from one stage to another, of twelve or fourteen English miles, without meeting or seeing a single person, though I cast my eye impatiently round on every side, in hopes to discern the countenance of man.

In many places the firs on either side the road formed avenues, as noble as those which are often planted in the entrance to palaces, or noblemen's seats; and through the whole was spread a kind of rude and gloomy magnificence, which, superadded to their silence and loneliness, very strongly affected the mind. Even the birds seem to have abandoned these dreary forests, and I heard or saw none, except woodpeckers, and now and then the cuckoo. I enquired if they did not afford refuge to wolves or bears, as these animals are commonly found in those countries and places, which want population; but the peasants assured me the former were only in small numbers, and rarely seen, and as to bears, there are not any.

• This deplorable want of inhabitants is one of the many evils which Charles XII. entailed on his unhappy kingdom. Unchecked by the defeat of Pultowa, by the loss of his richest provinces, and bravest subjects, his rage for war, heightened by personal animosity to the king of Denmark, made him still exert new efforts, and make fresh levies of soldiery from his bleeding and exhausted country: and though more than half a century has now elapsed since his death, Sweden has by no means recovered herself, or repeopled her uninhabited plains.

• The peasants are civil and humble to obsequiousness, grateful for the third part of a halfpenny, and infinitely less uncivilized and barbarous, than one would be tempted to suppose from the appearance of every thing around them. I saw a number of very pretty forms among the women, who used to crowd round the carriage at every post-house; and I must own that I distributed my schellings more in proportion to their beauty, than their age, infirmities, or poverty. Such is the enchantment of this captivating endowment, that I attempted in vain to resist its influence: my head condemned me, but my heart counteracted all its dictates, and warped my benevolence in compliance with its own feelings.

• Had I not taken the precaution to carry wine and provisions with me in the chaise, I must have been almost starved in three or four days journey through these miserable provinces, where the peasants are strangers to every kind of aliment, except bread, and salt pork or fish. It is, indeed, a question whether the former of these deserves the name of bread, as it is a compound of rye and oats, of a colour approaching to black, and of a taste which you must be as hungry as I was to relish.

The rout from Jonkioping, for near thirty miles, lay along the shore of the lake Veter, under the high mountains that bound

bound it on the East side; after which the traveller entered the province of East Gothland. Here he was charmed to find himself once more in a civilized and inhabited country, where every thing had assumed a chearful appearance, and the groves of fir were succeeded by cultivated and fertile fields. About four miles north of Norkoping, a large town, and remarkable for its manufactures of fire-arms, and every sort of military weapons, the author passed the high mountains which separate East Gothland from the province of Sudermania, where we are told the country again becomes rocky, barren, and woody. From Helsingborg to this place, however, the road cannot be exceeded by any in Europe, that not excepted between London and Bath. It is made as those in France, at the expence of government, and renders travelling very expeditious, where the relays of horses are provided by a courier. The horses, Mr. Wraxall observes, are all very small, and as they harness them abreast of each other, and never drive with a less number than four, it has the air of a triumph, rather than a post-chaise.

During the whole journey from Helsingborg to Norkoping, the traveller did not see one bit either of gold or silver, and he was assured that they have no such commodities in the provinces. The whole currency of the country consists of copper and paper; of the latter of which they have bank-notes so low as one shilling and sixpence. This scarcity of coin, Mr. Wraxall remarks, is one of the evils which originated from Charles the XII's passion for war; who, towards the end of his reign, obliged his subjects to give up all the silver they possessed, in place of which he returned them small copper-pieces, which he ordered to pass as silver dollars. This expedient was the contrivance of baron Gortz, and afterwards cost him his life.

Mr. Wraxall's next letter is written from Stockholm, where on his arrival he lodged close to the palace, in the same apartments in which the archbishop of Upsal resided during six months, previous to the coronation of his present Swedish majesty. Notwithstanding these circumstances, they are so far from being splendid, that we are told, a monk of La Trappe might almost occupy them without infringing his vow of mortification. The country round this capital is represented as extremely inhospitable; and totally destitute of verdure even at that season of the year, which was the end of May.

Our author informs us, that the Swedes are almost unanimous in the opinion, that their celebrated hero, Charles XII, was not killed by a shot from the walls of Fredericshall, as is commonly supposed, but by a person within the fort. Mr. Wraxall's

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Wraxall's own judicious observations on this subject will, we doubt not, be acceptable to our readers.

“ Monsieur Voltaire, says he, has taken great pains to prove the contrary, and to vindicate the engineer who accompanied him, at the time, from so foul a suspicion. I, however, think his reasons very apocryphal, and even some of the facts he relates, as rather tending to give rise to an opposite conclusion. “ The king, says he, walked out to view the state of the advances made by his forces : it was night ; he kneeled down the better to inspect them, and leaned his head on his hands. In this attitude, amid the darkness, he received a ball into his temple, and fell on the parapet, fetching a deep sigh. He was dead in an instant, but in that instant he had yet force and courage to put his hand to his sword, and lay in that posture. Megret, a French engineer, immediately said with a coolness which distinguishes his character—“ The play is over ; let us be gone !” I quote by memory, and therefore ask Voltaire's pardon if I do not exactly and literally relate it as he has given it to the world ; but nothing material is added or omitted.

“ The Swedes allow most of these circumstances to be true, though they infer very differently. Is it, say they, probable, that a ball from the fort fired at random, and in the night, should so exactly enter the king's brain ? Or is it not much more natural to believe that a pistol from some nearer hand gave so well aimed and decisive a blow ? His attitude indicated an intention of defence from some near attack ; nor would he have laid his hand on his sword to resist a cannon shot.

“ Megret's remark was such, as one can with difficulty suppose any man to make on so disastrous and unexpected an event, as the king's death, and seems rather that of a man who had a pre-sentiment of the winding up of this bloody catastrophe. Add to this, that the Swedes were tired of a prince, under whom they had lost their richest provinces, their bravest troops, their national riches ; and who yet, untamed by adversity, pursued an unsuccessful and pernicious war, nor would ever have listened to the voice of peace, or consulted the internal tranquillity of his country. Baron Gortz's oppressions, superadded to these, were intolerable ; and no resource remained, unless to dispatch the king. It was a very favorable opportunity, and was improved to the utmost. The prince of Hesse, his brother-in-law, made little enquiry into the affair, and all passed without noise or tumult.

“ I have been the more inclined to give credit to this relation of Charles's death, from my own remarks on his dress. In the arsenal they preserve with great care, the cloaths he was habited in at the time he fell. These I have examined very minutely. The coat is a plain blue cloth regimental one, such as every common soldier wore. Round the waste he had a broad buff-leather belt, in which hung his sword. The hat is torn only about an inch square in that part of it which lies over the temple, and

and certainly would have been much more injured by a farther shot. His gloves are made of very fine leather, and as the left one is perfectly clean and unsoiled, could only have been newly put on. The right hand glove is covered in the inside with blood, and the belt, at that part where the handle or hilt of his sword lay, is likewise bloody: so that it seems clear he had previously put his hand to his head on receiving the blow, before he attempted to draw his sword, and make resistance. However, as he expired in the instant, no absolute inference can be made; and after having exhausted conjecture, we must draw a veil over this ambiguous and dark transaction, and rest contented with that ignorance and uncertainty which so often waits on the deaths of sovereigns.

The palace at Droningholm, the residence of the queen dowager, is the only royal edifice which the author has thought worthy of a description. It is situate on the banks of the Meler Lake, is neither large nor splendid, but both the furniture and the improvements round it display the taste of the possessor. In different apartments, there are collections of natural curiosities, capital paintings, and valuable antiquities. There is also an ample library, containing books collected with great judgment, and in every branch of science. Mr. Waxall was assured that the queen, who is sister to his Prussian majesty, understands Latin as well as the modern languages; and he remarked a Horace which lay open on her reading desk, among several English, French, and Italian authors.

Stockholm, we are informed, is built on seven small islands or rocks formed by the river, and the suburbs extend on the main land to a considerable distance north and south. Almost all the streets are steep and inconvenient for carriages, but the houses are lofty and handsome. The city is now increased to about the double of its extent at the death of Charles the XIIth, and in these new quarters, there are many noble streets, of a vast length. In the midst of the capital stands the royal palace, a square building, on a hill very steep on every side, and commanding an extensive prospect of the circumjacent country. The following is our author's account of the present king of Sweden.

He is affable in his manners and conversation to condescension, and often makes unexpected visits to persons of very inferior rank, where he behaves with an ease and politeness which must infallibly render him beloved. He inspects into every department of state in his own person, and the meanest subject may present his grievances without fear of repulse. His soldiery adore him, and the peculiar attention he pays to their discipline, the continual reviews he makes of his regiments in

different parts of his dominions, his disdain of fatigue, and undoubted personal courage, may probably render Sweden some years hence more important in the scale of Europe, than she has been since Charles's death. At this instant, there is a camp formed only half a mile without Stockholm, where his majesty is present every day, where he receives the compliments of the nobility and people of condition in his tent, and where he usually sleeps. Very large reviews are intended in Scania, and in Finland; great military stores are continually laid up, and every thing has the appearance of forecast and design. Unable to reward those officers who adhered particularly to him at the revolution, with pensions or pecuniary emoluments, he has found means to attach them by ribbons and stars, which he distributed without parsimony, and which are equally effectual, without draining an exhausted treasury. He has likewise founded a new order of knighthood, known by the name of Vasa, which is designed for men of merit in every station, and which is conferred, without the least attention to birth or distinction, on every man who deserves well of his country. He is active on all occasions, and more commonly on horseback than in a carriage; and has rarely any of the parade of royalty: no guards attend him; and I have seen him enter the city with only one domestic. In his person he is rather low, and inclined to thinness: his face is not handsome, and, what is singular, one side of it does not resemble the other, his features being a little distorted; an accident which probably happened in the birth.

The Swedes universally lament that he has no children by the queen; and it is on this account, that his next brother prince Charles is now married, in hopes of an heir to the throne. The king is said not to be of an amorous complexion, or attached to women.

When I went over the palace some days ago, I was struck with a small head of a beautiful woman, in his own private apartment. The attendant informed me, it was a lady to whom the king was much devoted, when on his travels; that she is since dead; and that when he received the news, he burst into tears, and would not be seen for two days; so passionate was his regard to her memory.

In the beginning of June Mr. Wraxall quitted Stockholm, and proceeded for Upsal. He informs us, that at this season of the year darkness is unknown in Sweden, and he could very easily have read a good print at midnight. After being treated with great hospitality at two houses belonging to a gentleman of distinction, he arrived the third day at Forsmark, the country seat of a lady whose husband was an Englishman, and lately dead. The company at the house consisted of an old nobleman, and two ladies who were upon a visit. The eldest was about sixty, and conversed very fluently in English, which she had acquired from count Gyllenbourg's lady, a native of Eng-

England, and who was married to the count during his residence as envoy at the court of London. The youngest, who was her niece, was an amiable young lady about twenty, whose charms seem to have made not a little impression on the susceptible heart of the traveller. But we shall pass over the detail of gallantry, to present our readers with further confirmation relative to the manner of the death of Charles XII.

“ We all breakfasted, says our author, in our separate rooms the next morning, according to the custom here, where people never meet, as in England, to eat toast and butter and drink tea round a large table.

“ On coming down I found the nobleman whom I mentioned at my first arrival. He is by birth a Pomeranian, and is called count Liewen: he possesses the highest honors Sweden can bestow, being one of the sixteen senators, and a knight of the Seraphim, which is the most honourable of any order. Our conversation turning on Charles the XIIth, his character, and victories: I asked him, if he remembered that monarch's death, and would favour me with the particulars of it. He gave me the fullest answer to this question, which, as it is perhaps the most authentic and indisputable authority to be procured, I shall repeat, as nearly as my memory assists me, in his own words.

“ There are now very few men alive, said he, who can speak with so much certainty to that point as myself. I was in the camp before Frederichshall, and had the honor to serve the king in quality of page, on that night when he was killed. I have no doubt that he was assassinated. The night was extremely dark, and it was almost an impossibility that a ball from the fort could enter his head at the distance, and on the spot where he stood. I saw the king's body, and am certain the wound in his temple was made by a pistol bullet. Who gave it is unknown. Siker was suspected, because he was not with his majesty previous to the blow, but appeared a moment after. Those, added he, who are used to military affairs, know the report and noise which a cannon ball makes; but the report of the shot which destroyed the king was that of a piece close at hand, and totally different. I do not believe the prince of Hesse was concerned, or privy to it, in any degree; but the belief that he was put to death by a private hand, was general in the army at the time.”

Count Liewen, we are told, had visited almost all the courts of Europe, and among others had been in England in 1722. Mr. Wraxall confesses that he was absolutely enchanted with the conversation of this venerable nobleman, and felt that wisdom can fascinate as much as beauty, where it is so pre-eminently possessed.

The necessity of pursuing our tour through the literature of the month, obliges us at present to break off the narrative of

this agreeable, and sentimental traveller, which we cannot quit without feeling such emotions as himself appears to have experienced at his departure from Forsmark.

[*To be continued.*]

III. *The History of the American Indians; particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia.* By James Adair, Esq. 4to. 15s. boards. Dilly.

OF all the prejudices which misguide the understanding, an attachment to hypothesis, or system, is one of the most invincible; and when once it has taken hold of the mind, especially of the inventor, it can hardly be eradicated by the utmost force of argument. The author of the work before us appears to be deeply involved in this predicament. Having accidentally, we suppose, conceived an idea that the Indians might be descended from the Jews, the notion immediately possessed his fancy, and he set himself to evince it by every consideration which his ingenuity could suggest. Accordingly he institutes a comparison between the various customs and other circumstances of the Indians and Hebrews; and his imagination being strongly impressed with the preconceived opinion, he is captivated with an ideal similarity in every step of his progress.

The volume commences with some observations on the colour, shape, temper, and dress of the Indians of America, whom often, in the course of the work, the author, with the triumphant air of a person who has made some important discovery, denominates the "red, or copper-coloured Hebrews." Without making any remark on Mr. Adair's opinion, that the colour of the Indians is chiefly owing to the practice of anointing their bodies, we shall proceed to his observations on their origin and descent.

He endeavours to support his hypothesis, of the Indians being descended from the Jews, by twenty-three arguments, of which it may be sufficient to give a cursory account.

The first argument is, their division into tribes. 'The genealogical names which they assume, says the author, are derived, either from the names of those animals, whereof the cherubim are said in revelation, to be compounded; or from such creatures as are most familiar to them. They have the families of the eagle, panther, tyger, and buffalo; the family of the bear, deer, racoon, tortoise, snake, fish; and, likewise, of the wind. The last, if not derived from the appearance of the divine glory, as expressed by the prophet Ezekiel, may be of Tyrian

Tyrian extraction?—But, we would ask Mr. Adair, if the Indians be descended from the Jews, why have they not retained the names, and precise number, of the tribes of those people? This objection is far from being obviated, by telling us, that ‘When we consider the various revolutions those unlettered savages are likely to have undergone, among themselves, through a long-forgotten measure of time; and that, probably, they have been above twenty centuries without the use of letters to convey down their traditions, it cannot be reasonably expected they should still retain the identical names of their primogenial tribes.’ Why not? For what reason should they resign to oblivion the names of their patriarchs, to which the Jews are known to be so extremely attached, and choose to be denominated from the *eagle, panther, tyger, racoon*, &c. rather than from *Reuben, Simeon, Levi, Judah*, &c. But of these, and the like objections, this *sagacious* author is furnished with a short and general solution. ‘Their main customs, says he, corresponding with those of the Israelites, sufficiently clears the subject. Besides, as hath been hinted, they call some of their tribes by the names of the cherubimical figures, that were carved on the four principal standards of Israel.’ This is a mode of argument which perhaps might prove satisfactory to the understanding of an Indian; but, by a more enlightened people, will probably be considered as the wild suggestions of a person who is unaccountably prejudiced in favour of a chimerical system.

The second argument by which the author would establish the Jewish descent of the Indians is, their worship of a Supreme Being, whom they style *Yobewab*, or *Leak-Ishtobollo-Aba*.—This argument amounts to no more, than that they do not maintain a plurality of deities.

The third argument is, their notions of a theocracy.—This allegation seems to be founded upon no better testimony than the preceding; being derived entirely from the name *bottuk ore toopab*, “the beloved people,” by which the Indians call themselves; a distinction which is the effect of that national partiality which may be observed among every people.

Argument IV. is their belief of the ministration of angels.—The fact simply is, that the Indians believe in the existence of two sorts of spirits, good and bad; the former, they suppose, inhabit the higher regions; and the latter, the dark regions of the west.

Argument V. Their language and dialects.—It has been often observed, that there is no language in which some Hebrew words are not to be found; and it does not appear from the instances produced, that the language of the Indians is

any thing particular in this respect. If, as Mr. Adair alleges, the Indians are descended from the Jews, and were the aborigines of America; how happens it, that they did not retain the language of the country from whence they had emigrated? For we cannot suppose that their native language could receive any alteration by an admixture of foreign dialect, after their arrival on a continent which was inhabited by none but themselves.

Argument VII. Their manner of counting time.—It appears that the Indians reckon the year by lunar months; but in this conformity to the practice of the Hebrews, they are likewise not particular.

Argument VII. Their prophets and high priests.—With respect to prophets, it may be observed, that the opinion of certain persons being endowed with the capacity of predicting future events, is almost universally prevalent among ignorant and uncivilized people; and as to the other class mentioned, the Romans had their pontifex maximus, or high priest, as well as the Hebrews or Indians.

Argument VIII. Their festivals, fasts, and religious rites.—The author here presents us with a comparative recital of the religious ceremonies of the Jews and Indians, and endeavours to evince that there is a striking similarity between them. The circumstance, however, in which they chiefly resemble each other, is that of dancing, which was usual with almost all the pagan nations, as well as the Hebrews.

Argument IX. Their daily sacrifice.—The practice of the Indians, in this article, is represented as analogous to that of the Hebrews; because, as the latter made an offering of a lamb every morning and evening, so the Indian women throw a small piece of the fattest of the meat into the fire when they are eating. But it is evident that this custom is rather an act of superstition, than a religious ceremony; and, as well as the practice of libation, was not unrequent among the pagans.

Argument X. Their ablutions and anointings.—These customs likewise prevailed too universally in the eastern countries, to be cited as instances of any peculiar resemblance.

Argument XI. Their laws of uncleanness.—A narrative of customs, neither peculiar to the religion of the Hebrews, nor the superstition of the Indians.

Argument XII. Their abstinence from unclean things.—In this article, likewise, the Hebrews and Indians are not singular. Here, however, mention is made of a subject which we expected to see treated under the head of religious rites, to which it more properly belonged. We mean the practice of cir-

circumcision. This is a ceremony so characteristic and indispensable to the Jewish ritual, that the ignorance of it, among the Indians is alone sufficient to overturn Mr. Adair's whole system. But let us hear how he endeavours to extricate himself from this difficulty.

'The Israelites, says he, were but forty years in the wilderness, and would not have renewed the painful act of circumcision, only that Joshua enforced it; and by the necessary fatigues and difficulties, to which as already hinted, the primitive Americans must be exposed at their first arrival in this waste and extensive wilderness, it is likely they forbore circumcision, upon the divine principle extended to their supposed predecessors in the wilderness, of not accepting sacrifice at the expence of mercy. This might soothe them afterwards wholly to reject it as a needless duty, especially if any of the eastern heathens accompanied them in their travels in quest of freedom. And as it is probable, that by the time they reached America, they had worn out their knives and every other sharp instrument fit for the occasion; so had they performed the operation with flint-stones, or sharp splinters, there is no doubt that each of the mothers would have likewise said, "This day, thou art to me a bloody husband." However, from the contemptible idea the Americans fix to castration, &c. it seems very probable the more religious among them used circumcision in former ages.

It was long since remarked of the Hebrews, that, in all their distresses, they were ready to draw nigh to God, though at other times their hearts were far from him. Can it therefore be reasonably imagined, that any of that nation, either while they were exposed to the dangers of the ocean, when they sailed in quest of some new settlement, or after their arrival in an uninhabited country, while they were yet destitute of the conveniences of life, and their attention could not be diverted by any enemy from the observance of their religious ceremonies; can it, we say, be reasonably imagined, that in such circumstances, they would neglect the performance of a practice, which, from the days of Abraham, their ancestors had considered as an essential mark of the chosen race, and which to the present hour is religiously observed, by all who profess the Jewish ritual? The supposition of their having worn out their knives before they reached America, is too ridiculous to be mentioned. How long must they have been on their voyage before such could be the case? A much longer period, we may venture to affirm, than the forty years which their fathers passed in the wilderness. After so absurd an allegation, we might be fully excused from tracing this author's chimerical system any further; but for the satisfaction of our readers,

readers, we shall resume the enumeration of his Arguments, which are very improperly dignified with that title.

Argument XIII. Their marriages, divorces, and punishment of adultery.—In these circumstances we discover no similarity to the Jewish institutions, which is not common to other nations.

Argument XIV. Their several punishments.—In this article, likewise, there occurs nothing that can favour the inference of any obvious resemblance of the Jewish and Indian customs.

Argument XV. Their cities of refuge.—Similar places of refuge were not uncommon among the pagans; for which purpose the temples of their deities were generally used.

Argument XVI. Their purifications, and ceremonies preparatory to war. The Indians, we are told, observe a strict fast till sun-set, for three days before they commence any war; purifying themselves by bathing, and drinking of a decoction of button-rattle-snake-root.—This practice, however, has nothing in it peculiarly similar to the purification of the Jews, and even seems to bear a greater resemblance to the lustration of the pagans. But that we may not pass over any circumstance which can be supposed in the least to favour Mr. Adair's hypothesis, we shall lay before our readers the following extract from this article.

With the Hebrews, the ark of Berith, "the purifier," was a small wooden chest, of three feet nine inches in length, two feet three inches broad, and two feet three inches in height. It contained the golden pot that had manna in it, Aaron's rod, and the tables of the law. The Indian Ark is of a very simple construction, and it is only the intention and application of it, that makes it worthy of notice; for it is made with pieces of wood, securely fastened together in the form of a square. The middle of three of the sides extend a little out, but one side is flat, for the conveniency of the person's back, who carries it. Their ark has a cover, and the whole is made impenetrably close, with hickory splinters: it is about half the dimensions of the divine Jewish ark, and may very properly be called the red Hebrew ark of the purifier, imitated. The leader, and a beloved waiter, carry it by turns. It contains several consecrated vessels, made by beloved superannuated women, and of such various antiquated forms, as would have puzzled Adam to have given significant names to each. The leader and his attendant, are purified longer than the rest of the company, that the first may be fit to act in the religious office of a priest of war, and the other to carry the awful sacred ark. All the while they are at war, the Hettissu, or "beloved waiter," feeds each of the warriors by an exact stated rule, giving them even the

the water they drink, out of his own hands, lest by intemperance they should spoil the supposed communicative power of their holy things, and occasion fatal disasters to the war camp.

The ark, mercy-seat, and cherubim, were the very essence of the devitical law, and often called "the testimonies of Yohewah." The ark of the temple was termed his throne, and David calls it his foot-stool. In speaking of the Indian places of refuge for the unfortunate, I observed, that if a captive taken by the reputed power of the beloved things of the ark, should be able to make his escape into one of these towns,—or even into the winter-house of the archi-magus, he is delivered from the fiery torture, otherwise inevitable. This when joined to the rest of the faint images of the Mosaic customs they still retain, seems to point at the mercy-seat in the sanctuary. It is also highly worthy of notice, that they never place the ark on the ground, nor sit on the bare earth while they are carrying it against the enemy. On hilly ground where stones are plenty, they place it on them; but in level land upon short logs, always resting themselves on the like materials. Formerly, when this tract was the Indian Flanders of America, as the French and all their red Canadian confederates were bitter enemies to the inhabitants, we often saw the woods full of such religious war-reliques. The former is a strong imitation of the pedestal, on which the Jewish ark was placed, a stone rising three fingers breadth above the floor. And when we consider—in what a surprising manner the Indians copy after the ceremonial law of the Hebrews, and their strict purity in their war camps; that Opae, "the leader," obliges all during the first campaign they make with the beloved ark, to stand, every day they lie by, from sun rise to sun-set—and after a fatiguing day's march, and scanty allowance, to drink warm water imbibbered with rattle-snake root very plentifully, in order to be purified—that they have also as strong a faith of the power and holiness of their ark, as ever the Israelites retained of their's, ascribing the superior success of the party, to their stricter adherence to the law than the other; and after they return home, hang it on the leader's red painted war pole—we have strong reason to conclude their origin is Hebrew. From the Jewish ark of the tabernacle and the temple, the ancient heathens derived their arks, their cists or religious chests, their Teraphim or Dii Lares, and their tabernacles and temples. But their modes and objects of worship, differed very widely from those of the Americans.

The conclusion of this extract, in our opinion, furnishes an argument which, if not indirectly subversive of Mr. Adair's hypothesis, at least greatly weakens its foundation. For, if he acknowledges that the ancient heathens had their arks, as well as the Jews, no reason can be urged for deriving the origin of the Indians from the Hebrews rather than other nations,

nations, upon the authority of this circumstance, unless Mr. Adair, among his other extraordinary arguments, will positively affirm, that the aborigines of America had emigrated before the sacred vehicle abovementioned was known to any but the Jews.

Argument XVII. Their ornaments.—The use of ornaments was not more peculiar to the Hebrews than other eastern nations.

Argument XVIII. Their manner of curing the sick.—How far there is any similarity between the practice of the Indians and Hebrews in this respect, we shall leave our readers to determine, from the subsequent quotation.

When the Indian physicians visit their supposed irreligious patients, they approach them in a bending posture, with their rattling calabash, preferring that sort to the North American gourds: and in that bent posture of body, they run two or three times round the sick person, contrary to the course of the sun, invoking God as already express. Then they invoke the raven, and mimic his croaking voice: now this bird was an ill omen to the ancient heathens, as we may see by the prophet Isaiah; so that common wisdom, or self-love, would not have directed them to such a choice, if their traditions had represented it as a bad symbol. But they chose it as an emblem of recovery, probably from its indefatigableness in flying to and fro when sent out of the ark, till he found dry ground to rest on. They also place a basin of cold water with some pebbles in it on the ground, near the patient, then they invoke the fish, because of its cold element, to cool the heat of the fever. Again, they invoke the eagle, (Ooole) they solicit him as he soars in the heavens, to bring down refreshing things for their sick, and not to delay them, as he can dart down upon the wing, quick as a flash of lightning. They are so tedious on this subject, that it would be a task to repeat it: however, it may be needful to observe, that they chose the eagle because of its supposed communicative virtues; and that it is according to its Indian name, a cherubimical emblem, and the king of birds, of prodigious strength, swiftness of wing, majestic stature, and loving its young ones so tenderly, as to carry them on its back, and teach them to fly.

Argument XIX. Their burial of the dead.—In this article the custom of the Indians is little, if at all different from the practice of several other nations.

Argument XX. Their mourning for their dead.—Here likewise we meet with nothing peculiar.

Argument XXI. Their raising seed to a deceased brother.—This practice was, in some cases, enjoined by the Mosaic law, but we do not read of any such injunction among the Indians;

we

we only find that in particular circumstances, the term of a widow's mourning for her husband is shortened, and she is permitted to marry again, provided that the elder brother of her deceased husband lies with her. The author acknowledges, that the Cherokee Indians, 'either by corruption, or misunderstanding that family-kissing custom of the Hebrews,' marry both mother and daughter at once. These people, however, do not marry their first or second cousins; and Mr. Adair observes as remarkable, that the whole tribe reckon a friend in the same rank with a brother; which 'seems to evince, says he, that they copied from the stable and tender friendship between Jonathan and David.' What justness and force do the inferences of this author discover!

Argument XXII. Their choice of names adapted to their circumstances and the times.—In this practice, the Indian nations are not particular.

Argument XXIII. Their own traditions, the accounts of our English writers, and the testimonies which the Spanish and other authors have given, concerning the primitive inhabitants of Peru and Mexico.—In this article the author alleges that the Indian rites and customs have been grossly misrepresented by the Spanish writers; and he concludes with urging the collective force of the various arguments which he has produced in favour of the Jewish descent of the American Indians.

After the remarks which we have already suggested in the course of our detail, we presume there is no necessity for adding many words to invalidate the hypothesis advanced by Mr. Adair. Suffice it therefore to observe, that the great outlines of the rites and customs in different countries may sometimes run parallel with each other, upon the general principles of human nature, independent of any national consanguinity, or even of imitation. The supposed analogy for which this author so zealously contends, is far too partial, imperfect, and desultory, to be admitted as in any degree conclusive of the opinion he endeavours to establish. Of all the customs which he ascribes to the Indians as peculiar, there is hardly one that may not be exemplified by the practice of other remote nations; and of the ceremonial law of the Hebrews, held so indispensable by all the Jewish tribes, we find not the least satisfactory vestige in the whole of this motly and incongruous work. Mr. Adair may continue in the belief of a system originally endeared to him by its novelty, and which perhaps he has cherished with parental fondness for the space of almost forty years; but every unprejudiced reader, we are persuaded, will subscribe to our opinion, that it is whimsical, inconsistent, and totally destitute

rule of foundation. No reason can be given why the Indians might not be descended from the Jews, as well as from any other nation; but the accumulative force of this author's arguments proves nothing to the purpose, and the probability of such an idea is opposed by unsurmountable objections.

Had Squire Adair contented himself with giving an account of the Indian tribes among whom he had lived, his work might have afforded some satisfaction to the public; but, in its present form, it is too much disfigured with hypothetical insatiation to answer that end; and the principal information it contains, seems to be, that the Indians particularly, and the Americans in general, are a "beloved" people.

IV. *The Poems of Mr. Gray. To which are prefixed Memoirs of his Life and Writings.* By W. Mason, M. A. 4to. 15s. in boards. Doddsley. (Concluded from p. 388.)

THE celebrated Dr. Sprat possessed a large collection of the letters of his friend Mr. Cowley, which he thought proper to suppress, upon a persuasion, "that the letters, which pass between particular friends, if they are written as they ought to be, can never be fit to see the light; because in such letters, the souls of men appear undressed, in that negligent habit, in which they may be fit to be seen by one or two in a chamber; but not to go abroad in the street".

Some readers may approve the delicacy of this courtly writer; but others will think, that it may be often detrimental to the interest of literature; and that this remark should not be admitted, without proper exceptions. A respectable writer, it is certain, may be sometimes careless in the composition of his private letters, and possibly neglect all the rules of good writing; he may amuse his friend with his own domestic concerns; or he may occasionally indulge himself in trifling. In these and similar cases, an editor should observe the scrupulous nicety of Dr. Sprat. But it should be considered, that we may sometimes wish to see a great man in his *robe de chambre*, divested of his pomp and formality; that probably an author may appear to more advantage in a negligent habit, than in a full dress; that we have the genuine criteria of his genius and virtues in his familiar epistles; that we cannot but be pleased with a little native simplicity, and gaiety of heart; and that every reader of sense and candor will make allowances for the inaccuracies of an extemporary production. It

• Life of Cowley, Hurd's Ed. p. 38.

may

may be observed, that we are indebted for a great deal of elegant entertainment and historical information to the private letters of Tully, Pliny, Pope, Swift, and other eminent writers; and, that ingenious men, in the warmth of friendship, and the intercourse of a literary correspondence throw out a number of sprightly sentiments and acute remarks, which perhaps would not have entered into their imagination on any other occasion. *Iron sharpeneth iron, so doth the countenance* (or even the imaginary presence) *of a man his friend.* We are therefore far from thinking, that the familiar epistles of learned men should be indiscriminately consigned to oblivion, as unworthy of publication.

In the letters before us we have not only a lively view of the author in his private life; but many excellent specimens of his brilliant imagination, his taste and learning.

The editor has divided his Memoirs into five sections. The first contains the correspondence, which Mr. Gray maintained with Mr. West and Mr. Walpole, between his admission into the university and his going abroad. The principal merit of these letters consists in their manner rather than their matter; they will therefore be chiefly acceptable to those ingenuous youths, who being about the same age, have a relish for the same studies, and bosoms susceptible of the same warmth of friendship.

In one of these letters we have the following beautiful Alcaic stanza.

O lachrymarum fons, tenero sacros
Ducentium ortus ex animo; quater
Felix! in imo qui scatentem
Pectore te, pia Nympha, sensit.

Mr. Mason, speaking of this fragment, says: 'No poet of the Augustan age ever produced four more perfect lines, or what would sooner impose upon the best critic, as being a genuine antient composition.' Yet we beg leave to ask, is there not an impropriety in the word *Nympha*, put in apposition to *fons*? A nymph may be styled *sacri custodia fontis, fontis custos*, &c. and by a poetical personification may denote the fountain itself. But the word *scatentem* in this fragment is no ways applicable to *Nympham*. We suspect, that the editor has injured the classical purity of these lines by inadvertently substituting the word *Nympha* instead of *lympha*. The adjective *pia* may be very properly joined with *lympha*: for we find in the best Roman poets, *pia villa*, *pia classica*, *pia tibur*, *pia sacra*, *pia quercus*, *pia sanguis*, *pia testa*, and very frequently

pia

*pie lacrymæ**: why therefore not *pie lymphæ*? We submit this conjecture to the learned. The editor may 'chew on it at his leisure †.'

The second section is allotted to that part of Mr. Gray's life, which he spent in travelling through France and Italy. This collection contains some of those letters which he wrote to his parents and his friend Mr. West; and which, in the opinion of the editor, were most likely either to inform or amuse the reader. The multiplicity of accounts, published both before and after the time, when these letters were written, of those very places, which Mr. Gray describes, will necessarily take from them much of their novelty; yet the elegant ease of his epistolary style has a charm in it, which will render them agreeable to all readers of true taste.

There is humour, and, we believe, no improper representation of the palace, gardens, and water-works of Versailles, in the following letter.

• Mr. GRAY to Mr. WEST.

• Paris, May 22, 1739.

• After the little particulars aforesaid I should have proceeded to a journal of our transactions for this week past, should have carried you post from hence to Versailles, hurried you through the gardens to Trianon, back again to Paris, so away to Chantilly. But the fatigue is perhaps more than you can bear, and moreover I think I have reason to stomach your last piece of gravity. Supposing you were in your soberest mood, I am sorry you should think me capable of ever being so dissipé, so évaporé, as not to be in a condition of relishing any thing you could say to me. And now, if you have a mind to make your peace with me, arouse ye from your megrims and your melancholies, and (for exercise is good for you) throw away your night-cap, call for your jack-boots, and set out with me, last Saturday evening, for Versailles—and so at eight o'clock, passing through a road speckled with vines, and villas, and hares, and partridges, we arrive at the great avenue, flanked on either hand with a double row of trees about half a mile long, and with the palace itself to terminate the view; facing which, on

* Ovid. Met. xiii. 621. Trist. lib. iv. 3. 42.

† This expression, which is somewhat illiberal, and others which are more so, are applied by the editor to the Critical Reviewers, on account of a mistake in their review of Gray's Ode on the Progress of Poetry, in the year 1757, relative to the Æolian lyre. But the author of that article has not been concerned in this Review for twelve years past; and probably he may now be gone to that place, where it is not in his power to fall into 'a ridiculous blunder,' 'to chew on Greek quotations,' or to speak for himself.

each side of you is placed a semi-circle of very handsome buildings, which form the stables. These we will not enter into, because you know we are no jockies. Well! and is this the great front of Versailles? What a huge heap of littleness! it is composed, as it were, of three courts, all open to the eye at once, and gradually diminishing till you come to the royal apartments, which on this side present but half a dozen windows and a balcony. This last is all that can be called a front, for the rest is only great wings. The hue of all this mass is black, dirty red, and yellow; the first proceeding from stone changed by age; the second, from a mixture of brick; and the last, from a profusion of tarnished gilding. You cannot see a more disagreeable rout-ensemble; and, to finish the matter, it is all stuck over in many places with small busts of a tawny hue between every window. We pass through this to go into the garden, and here the case is indeed altered; nothing can be vaster and more magnificent than the back front; before it a very spacious terrace spreads itself, adorned with two large basins; these are bordered and lined (as most of the others) with white marble, with handsome statues of bronze reclined on their edges. From hence you descend a huge flight of steps into a semi-circle formed by woods, that are cut all round into niches, which are filled with beautiful copies of all the famous antique statues in white marble. Just in the midst is the basin of Latona; she and her children are standing on the top of a rock in the middle, on the sides of which are the peasants, some half, some totally changed into frogs, all which throw out water at her in great plenty. From this place runs on the great alley, which brings you into a complete round, where is the basin of Apollo, the biggest in the gardens. He is rising in his car out of the water, surrounded by Nymphs and Tritons, all in bronze, and finely executed; and these, as they play, raise a perfect storm about him; beyond this is the great canal, a prodigious long piece of water, that terminates the whole: all this you have at one coup d'oeil in entering the garden, which is truly great. I cannot say as much of the general taste of the place; everything you behold favours too much of art; all is forced, all is constrained about you; statues and vases sowed every where without distinction; sugar-loaves and minced-pies of yew; scrawl-work of box, and little squirting jets-d'eau, besides a great sameness in the walks, cannot help striking one at first sight, not to mention the silliest of labyrinths, and all Æsop's fables in water; since these were designed in usum Delphini only. Here then we walk by moon-light, and hear the ladies and the nightingales sing. Next morning, being Whitsunday, make ready to go to the Installation of nine Knights du Saint Esprit, Cambis is one: high mass celebrated with music, great crowd, much incense, king, queen, dauphin, mesdames, cardinals, and court: knights arrayed by his majesty; reverences before the altar, not bows, but curtsies; stiff hams; much tittering

tering among the ladies; trumpets, kettle-drums and fife. My dear West, I am vastly delighted with Trianon, all of us with Chantilly; if you would know why, you must have patience, for I can hold my pen no longer, except to tell you that I saw Britannicus last night; all the characters, particularly Agrippina and Nero, done to perfection; to-morrow Phœdra and Hippolitus. We are making you a little bundle of petites pieces; there is nothing in them, but they are acting at present; there are too Crebillon's Letters, and Amusements sur le langage des Bêtes, said to be of one Bougeant, a Jesuit; they are both esteemed, and lately come out. This day & night we go to Rheims.

The reader will be pleased with the following romantic account of Mr. Gray's journey to the Grande Chartreuse, in the Mountains of Dauphiné, founded by St. Bruno, about the year 1084.

Mr. GRAY to his MOTHER.

Lyons, Oct. 13. N. S. 1739.

It is a fortnight since we set out from hence upon a little excursion to Geneva. We took the longest road, which lies through Savoy, on purpose to see a famous monastery, called the grand Chartreuse, and had no reason to think our time lost. After having travelled seven days very slow (for we did not change horses, it being impossible for a chaise to go post in these roads) we arrived at a little village, among the mountains of Savoy, called Echelles; from thence we proceeded on horses, who are used to the way, to the mountain of the Chartreuse: it is six miles to the top; the road runs winding up it, commonly not six feet broad: on one hand is the rock, with woods of pine-trees hanging over head; on the other, a monstrous precipice, almost perpendicular, at the bottom of which rolls a torrent, that sometimes tumbling among the fragments of stone that have fallen from on high, and sometimes precipitating itself down vast descents with a noise like thunder, which is still made greater by the echo from the mountains on each side, concurs to form one of the most solemn, the most romantic, and the most astonishing scenes I ever beheld; add to this the strange views made by the craggs and cliffs on the other hand; the cascades that in many places throw themselves from the very summit down into the vale, and the river below; and many other particulars impossible to describe; you will conclude we had no occasion to repent our pains. This place St. Bruno chose to retire to, and upon its very top founded the aforesaid convent, which is the superior of the whole order. When we came there, the two fathers, who are commissioned to entertain strangers, (for the rest must neither speak one to another, nor to any one else) received us very kindly; and set before us a repast of dried fish, eggs, butter, and fruits, all excellent in their kind, and extremely neat. They pressed us to spend

spend the night there, and to stay some days with them; but this we could not do, so they led us about their house, which is, you must think, like a little city; for there are 100 fathers, besides 300 servants, that make their clothes, grind their corn, press their wine, and do every thing among themselves: the whole is quite orderly and simple; nothing of finery, but the wonderful decency, and the strange situation, more than supply the place of it. In the evening we descended by the same way, passing through many clouds that were then forming themselves on the mountain's side * * *.

In a subsequent letter to Mr. West he says:

'In our little journey up to the Grande Chartreuse, I do not remember to have gone ten paces without an exclamation, that there was no restraining: not a precipice, not a torrent, not a cliff, but is pregnant with religion and poetry! There are certain scenes that would awe an atheist into belief, without the help of other argument. One need not have a very fantastic imagination to see spirits there at noon-day: you have death perpetually before your eyes, only so far removed, as to compose the mind without frightening it. I am well persuaded St. Bruno was a man of no common genius, to choose such a situation for his retirement; and perhaps should have been a disciple of his, had I been born in his time.'

In his return from Italy Mr. Gray made a second visit to this monastery, and there wrote in the Album of the Fathers, the following beautiful Alcaic Ode:

Oh Tu, severi Religio loci,
Quocunque gaudes nomine (non leve
Nativa nam certè fluenta
Numen habet, veteresque sylvas;
Præsentio rem & conspici mus Deum
Per invias rupes, fera per juga
Clivosque præruptos, sonantes
Inter aquas, nemorumque noctem;
Quàm si repõstus sub trabe citreâ
Fulgeret auro, & Phidiacâ manu)
Salve vocanti ritè, fesso et
Da placidam juveni quietem.
Quod si invidendis sedibus, & frui
Fortuna sacra lege silentii
Vetat volentem, me resorbens
In medios violenta fluctus:
Saltem remoto des, Pater, angulo
Horas senectæ ducere liberas;
Tutumque vulgari tumultu
Surripias, hominumque curis.

The editor observes,

'That this ode is marked with all the finest touches of Mr. Gray's melancholy muse, and flows with such an originality of expression, that one can hardly lament he did not honour his own language by making it the vehicle of this noble imagery and pathetic sentiment.'

The third section comprehends the letters which passed between Mr. Gray and Mr. West, after the return of the former from Italy, to the death of the latter, during an interval of something more than two months. This correspondence turns chiefly on subjects of literature and their classical studies; and contains, among other poetical pieces, the fragment of a tragedy, which Mr. Gray had attempted on the death of Agrippina; and an elegant ode by Mr. West, on the Approach of May.

The series of letters, which the editor has selected for the fourth section extends from the year 1742 to 1768, when Mr. Gray was made Professor of Modern History. His correspondents are Dr. Wharton of Old Park, Mr. Walpole, Mr. Mason, Mr. Stonhewer, Mr. Beattie, &c.

In these letters the author makes some occasional animadversions on the works of several eminent writers. We shall lay before our readers his observations on Akenfide's Pleasures of Imagination, Shaftesbury's Characteristics, and the Poems of Ossian.—Speaking of the first, he says:

'This poem seems to me (though I have rather turned it over than read it) above the middling; and now and then, for a little while, rises even to the best, particularly in description. It is often obscure, and even unintelligible; and too much infected with the Hutchinsonian jargon. In short, its great fault is, that it was published at least nine years too early. And so methinks in a few words 'à la mode du Temple,' I have very pertly dispatched what perhaps may for several years have employed a very ingenious man worth fifty of myself.'—

The editor subjoins this remark:

'From the posthumous publication of Dr. Akenfide's poems, it should seem, that the author had very much the same opinion afterwards of his own work, which Mr. Gray here expresses; since he undertook a reform of it, which must have given him, had he concluded it, as much trouble as if he had written it entirely new.'

One of the letters to Mr. Stonhewer contains the following humorous and satirical remarks on lord Shaftesbury's Characteristics.

'You say you cannot conceive how lord Shaftesbury came to be a philosopher in vogue; I will tell you: first, he was a lord; 2dly, he was as vain as any of his readers; 3dly, men are very prone

prone to believe what they do not understand; 4thly, they will believe any thing at all, provided they are under no obligation to believe it; 5thly, they love to take a new road, even when that road leads no where; 6thly, he was reckoned a fine writer, and seemed always to mean more than he said. Would you have any more reasons? An interval of above forty years has pretty well destroyed the charm. A dead lord ranks but with commoners: vanity is no longer interested in the matter, for the new road is become an old one. The mode of free-thinking is like that of Ruffs and Farthingales, and has given place to the mode of not thinking at all; once it was reckoned graceful, half to discover and half conceal the mind, but now we have been long accustomed to see it quite naked: primness and affectation of style, like the good breeding of queen Ann's court, has turned to hoydening and rude familiarity.

Mr. Gray appears to have been a warm admirer of the poems of Ossian, and to have taken some pains to make himself believe their authenticity. In a letter to Dr. Wharton, in 1760, he thus expresses himself on this subject:

' Mr. Stonhewer has probably told you of my old Scotch (or rather Irish *poetry*), I am mad about *them*. They are said to be translations (literal and in prose) from the Erse tongue, done by one Macpherson, a young clergyman in the Highlands . . . I was so struck with their beauty, that I *writ* into Scotland to make a thousand enquiries; the letters I have in return are *ill wrote*, *ill reasoned*, unsatisfactory, calculated, one would imagine, to deceive, and yet not cunning enough to do it cleverly. *In short*, the external evidence would make one believe these fragments counterfeit; but the internal is so strong on the other side, that I am resolved to believe them genuine, *spite* of the devil and the kirk. It is impossible to conceive, that they were written by the same man that writes me these letters; on the other hand, it is almost as hard to suppose, if they are original, that he should be able to translate them so admirably. *In short*, this man is the very dæmon of poetry, or he has *lighted on* a treasure hid for ages *.

* In this extract we have distinguished, by the Italic character, some expressions, which an accurate and elegant writer would correct. The author perhaps might have said with more propriety — 'My fragments of old Scotch, or rather Irish, poetry' — 'I wrote into Scotland' — 'the letters are *ill-written, illogical*' — 'in spite of the devil' — 'he has *discovered* a treasure.' — *In short* occurs twice: in the former passage it is superfluous.

Before we finish this note, we shall take the liberty to mention two or three small inaccuracies in the annotations of the learned editor: for little spots are easily seen in beautiful bodies. — They will be acceptable to *such* ingenious youths, *who* have a relish for the same studies, p. 5. — The house was *obliged* to be sold, p. 120. — I should do them *injustice*, if I *was* more scrupulous, p. 190. —

The principal testimony, which Mr. Gray has produced, in favour of the Erse Fragments, is a letter from Mr. David Hume, in which he affirms, that these poems are in every body's mouth in the Highlands, have been handed down from father to son, and are of an age beyond all memory and tradition.—Yet notwithstanding this external evidence, an Irish writer asserts, that the poems in question abound with the strangest anachronisms: for instance, that Cucullin lived in the first, and Fingal in the third century; two princes, who are said to have made war with the Danes, a nation never heard of in Europe till the ninth; which war could not possibly have happened till 500 years after the death of the supposed poet, who sings it.—The truth of the matter, we believe, is this, they are neither the entire productions of antiquity, nor the inventions of a modern Scotchman; but a mixture of both, fabricated out of traditionary tales and wandering ballads.

The fifth section contains a small number of letters, written to Dr. Wharton, Mr. Nicholls, rector of Lounde and Bradwell in Suffolk, Mr. Beattie, and Mr. How, from the year 1768, to the 24th of May 1771. The chief part of this correspondence consists of an entertaining journal of a tour, which he made in 1769 through Westmoreland, Cumberland, and part of Yorkshire.

Besides the poetical fragments interspersed through the foregoing letters, this volume contains all the author's poems, which were published under his own inspection in 1768, and the following pieces, which have not appeared in any former collection of his works: viz. The Death of Hoel, from the Welch; a Sonnet on the Death of Mr. West; inserted in our last number; an Epitaph on Mrs. Clarke; an Epitaph on Sir William Williams, who was killed at the Siege of Bellisle, in 1761; and an Ode on the Pleasures arising from Vicissitude, left unfinished by the author, but completed by the editor with a spirit of poetry, not unworthy of Mr. Gray.

His humour would be relished by *such* of his friends, *who* thought this defect not only pardonable but entertaining, p. 213.—If an epic poet *was* to resolve to finish every part of his work, p. 434.—Had I not found his lines as *high* finished, as they would have been, p. 235.—Had Mr. Pope *sat*, p. 284.—This would be expressed *clearer*, if the term metaphorical FIRES *was* rejected: p. 110.

These remarks may be considered by some readers, as 'the nibblings and minutiae' of verbal critics. But those who have a proper regard for their native language, will think them not unworthy of attention. The author may 'chew on them at his leisure'

— See O Halloran's Introd. to the Hist. of Ireland.

V. The

V. *The Art of delivering Written Language; or, an Essay on Reading. In which the Subject is treated philosophically as well as with a View to Practice.* 8vo. 4s. boards. Doddsley.

THIS essay is an attempt to investigate the true principles of the art of speaking; to consider the subject, *à priori*, analytically and philosophically. The author has therefore chiefly confined his views to abstract reasoning and general precepts; very seldom illustrating what he has advanced by examples.

His first and fundamental proposition, is this: that the warmth and energy of our delivery in reading ought to be inferior to that of speaking, upon subjects, in which we are immediately concerned.—‘If, says he, we observe, the deliveries natural to these two situations, we shall find, that the latter may be accompanied with every degree of expression, which can manifest itself in us, from the lowest of sympathy to the most violent and energetic of the superior passions; while the former, from the speaker’s chief business being to repeat what he heard with accuracy, discovers only a faint imitation of those signs of the emotions, which we suppose agitated him, from whom the words were first borrowed.’

This proposition our author endeavours to confirm by reason and experience. His argument from reason supposes, that if a reader personate an author, he commences a mimic, which in common reading would be an impropriety. With respect to experience he observes, that nature *invariably* manifests herself, in these two cases, in two different ways.

In his argument from reason, he does not seem to consider, that it is very possible for a reader to personate an author; without becoming what may be properly called a mimic. A mimic is a person, who imitates the peculiarities of another, in order to excite laughter. But in the case before us, the reader, when he personates the author, aims only to deliver his instructions in a more lively manner, as the author himself, supposing him a correct speaker, would have delivered them *vivâ voce*. And the nearer he approaches to this mode of expression, the more natural and efficacious his delivery.

The author proceeds to treat of accent, emphasis, modulation, expression, pauses, &c.

The substance of what he has advanced is included in the following summary view of his conclusions, forming what he calls a definition of reading.

Reading is the art of delivering written language with propriety, force, and elegance. Where (as in speaking) the pronunciation of the words is copied after the polite and

learned of our country, and the emphasis of sense, the pauses, and significant cadences are determined by the meaning of what is before us; where the modulation is borrowed from fashionable speech, but a little improved and heightened in proportion to the beauty and harmony of the composition; where all the signs of the emotions are in quality the same as they would flow spontaneously from nature, but abated something in quantity, and those most, which are in themselves of the disagreeable kind; where the emphasis of force, ornamental cadences, the quantity of the above-named variations from natural speech, and some other less material particulars, are directed by taste and custom;—and (lastly) where affectation of every sort is to be dreaded as the greatest blemish, and where ease, masterliness and genuine grace are considered as principal beauties, and the proper substitutes for the inferior degree of warmth and energy, which the delivery of written language ought always to discover, when compared with the extemporaneous effusions of the heart.

This is a dry, unentertaining performance.

VI. *The Journal of a Voyage undertaken by Order of his present Majesty, for making Discoveries towards the North Pole, by the hon. Commodore Phipps, and Captain Lutwidge, in his Majesty's Sloops Racehorse and Carcase. 8vo. 11. F. Newbery.*

THE public have already been favoured with a Journal of the voyage towards the North Pole, written by the hon. captain Phipps, under whose direction it was performed. In that account, the journalist confined his narrative to the great and useful objects of science, for the ascertainment of which the voyage had been projected. Intent on the improvement of navigation, geography, and natural history, it was his purpose to give a faithful detail of such facts and observations as materially conduced to answer the end of the undertaking. The Journal now before us appears to have been written with a different view, aiming rather at gratifying the curiosity with novelty and anecdote, than disseminating useful information; nor can we deny that, on this principle, it is properly enough conducted. The following passage, however, will serve to shew, that the author has not been inattentive to the objects of natural history. In describing Spitzbergen he thus proceeds:

The rocks and precipices are full of fissures and clefts, which afford convenient harbour for birds to lay their eggs, and breed their young in safety. Most of these birds are water fowl, and seek their food in the sea. Some, indeed, are birds of prey; and pursue and kill others for their own sustenance.

nance, but these are rare. The water-fowl eat strong and fishy, and their fat is not to be endured. They are so numerous about the rocks, as sometimes to darken the air when they rise in flocks; and they scream so horribly, that the rocks ring with their noise.

There are a few small birds like our snipes, and a kind of snow-bird, but different from that found about Hudson's bay. The gentlemen shot some of the water-fowl, but they were strong and ill-tasted.

The ice-bird is a very beautiful little bird, but very rare. He is in size and shape like a turtle-dove, but his plumage, when the sun shines upon him, is of a bright yellow, like the golden ring in the peacock's tail, and almost dazzles the eye to look upon it.

The other inhabitants of this forlorn country are white bears, deer, and foxes. How these creatures can subsist in the winter, when the whole earth is covered with snow, and the sea locked up in ice, is hardly to be conceived. It has been said, indeed, that when the ocean is all frozen over, and no sustenance to be procured in this country, they travel southerly to the warmer climates, where food proper for them abounds in the immense forests of the northern continent. But whoever considers the vast distance between Spitsbergen and the nearest parts of the northern continent, will be as much at a loss to account for the subsistence of these creatures in their journey, as in the desolate region where they undoubtedly remain. The bear is by far the best accommodated to the climate of which he is an inhabitant. He is equally at home on land and water, and hunts diligently for his prey in both. In summer he finds plenty of food from the refuse of the whales, sea-horses and seals, which is thrown into the sea by the whalers, and cover the shores during the time of whaling; and they have besides a wonderful sagacity in smelling out the carcases of the dead, let them be ever so deeply buried in the earth, or covered with stones. The dead therefore that annually are buried here may contribute, in some degree, to the subsistence of a few of these creatures in winter; but the question will still recur, how the race of them subsisted before the whale-fishery had existence, and before men found the way to this inhospitable shore. Disquisitions of this kind, as they are beyond the reach of human comprehension, serve only to raise our admiration of that omnipotent Being to whom nothing is impossible.

These creatures, as they differ in nothing but their colour and size from those commonly shewn in England, need no description.

The foxes differ little in shape from those we are acquainted with, but in colour there is no similitude. Their heads are black, and their bodies white. As they are beasts of prey, if they do not provide in summer for the long recess of winter, it were, one would think, almost impossible for them to survive; yet they are seen in plenty, though, by their subtlety and swiftness, they are not easy to be caught.

The Dutch seamen report, that when they are hungry they will feign themselves dead, and when the ravenous birds come to feed upon them, they rise and make them their prey.

But the most wonderful thing of all is, how the deer can survive an eight months famine. Like ours they feed upon nothing that can be perceived, but the vegetables which the earth spontaneously produces; and yet for eight months in the year, the earth produces neither plant, herb, shrub, or blade of any kind of grass whatever. They are, besides, but thinly clothed for so severe a climate, and what seems still worse, there is not a bush to be seen to shelter them, within the distance that any man has yet discovered. The means of their subsistence must therefore remain among the secrets of nature, never to be disclosed, as no human being can ever live here, so as to be able to trace these creatures to their winter's residence.

Amphibious creatures abound the most about the sounds and bays of Spitsbergen, and they seem best adapted to endure the climate. These are the seals, or sea dogs, and morfes, or sea horses; of which the whalers avail themselves, when disappointed in compleating their lading with the fat of whales.

The seal is sufficiently known; but the sea-horse, as it is a creature peculiar to high latitudes, is therefore more rare. It is not easy to say how he came by his name; for there is no more likeness between a sea-horse and a land-horse, than there is between a whale and an elephant. The sea-horse is not unlike the seal in shape. He has a large round head, larger than that of a bull, but shaped more like that of a pug-dog without ears, than any other animal we are acquainted with. He tapers all the way down to the tail, like the fish we call a lump, and his size is equal to that of the largest sized ox. His tusks close over his under-jaw, like those of a very old boar, and are in length from one foot to two or more, in proportion to the size and age of the animal that breeds them. His skin is thicker than that of a bull, and covered with short mouse-coloured hair, which is sleeker and thicker, just as he happens to be in or out of season when he is caught. His paws, before and behind, are like those of a mole, and serve him for oars when he swims, and for legs to crawl when he goes

goes upon the ice, or on shore. He is a fierce animal, but being unweildy when on land, or on the ice, is easily overcome.

‘These animals are always found in herds, sometimes of many hundreds together, and if one is attacked, the rest make a common cause, and stand by one another till the last gasp. If they are attacked in the water, they will fight desperately, and will even attempt the boats of their pursuers, if any of them are wounded, and not mortally. Some of them have been known to make holes in the bottom of the boat with their tusks, in defence of their young. Their eyes are large, and they have two holes in the upper part of the neck, out of which they eject the water, in like manner as it is ejected by whales.’

We shall leave the ludicrous account of major Buz, and other anecdotes, to those who will peruse the journal; observing only, that such as read chiefly for amusement, or the gratification which uncommon occurrences afford, will not be displeased with this narrative.

VII. *The Peruvian Letters, Translated from the French. With an additional original Volume. By R. Roberts, 2 vols. 12mo. 5s. sewed. Cadell.*

THE rank of the personages to whom these Letters relate, and the warmth of the passion which inspires them, may justify the author for ascribing the *oriental* style of writing, to *occidental* characters. The epoch of the Peruvian Letters is supposed to be the time when that country was conquered by the Spaniards; and the subject is, a mutual passion between one of the Virgins of the Sun and a prince of the race of the Incas. The following Letter, which is the first in the collection, will shew that Mr. Roberts has translated them with freedom and spirit:

‘Aza! my dear Aza! the cries of the tender Zilia, like the morning vapour, are dissipated before they arrive in thy presence: vainly I call thee to my aid; vainly I expect from thy love a redemption from my slavery. Alas! perhaps the misfortunes which are yet unknown to me, are the most terrible! perhaps your ills are greater even than mine.

‘The city of the sun, given up to the fury of a barbarous nation, ought to fill my eyes with tears; but my grief, my fears, my despair, are only for you.

‘Dear soul of my life, what did you in that frightful tumult? was your courage only useless to you, or was it worse? was it fatal! cruel alternative! dreadful inquietude! O! my dear

dear Aza, may you yet be preserved in safety, and may I sink if it is necessary, under the evils that overwhelm me.

‘ Since the terrible moment, (which should have been snatch’d out of the chain of time, and replunged into the everlasting abyss) since the moment of horror wherein these impious savages forced me away from the worship of the Sun, from myself, from your love; detained in close captivity, deprived of all communication, ignorant of the language of these fierce men, I feel only the effects of misery, without being able to discover the cause of it. Plunged in the darkest obscurity, my days resemble the most horrid nights.

‘ Far from being affected with my complaints, my ravishers do not seem moved even with my tears, equally deaf to my language, and to the cries of my despair.

‘ What people are there so savage as to be unmoved at the signs of woe? What dreary desert could produce human beings insensible to the voice of groaning Nature? Oh! the barbarians, cruel masters of the thunder*, and of the power to extract it; cruelty is the only guide of their actions. Aza, how wilt thou escape their fury? Where are you? In what situation? If my life is dear to you, find means to let me know your own destiny.

‘ Alas! what a change is there in mine! Whence can it be, that days in themselves so like each other, should, with respect to me have such a dreadful difference? Time continues his circuit, darkness succeeds light, nothing in nature appears out of *seris*; yet I, but now supremely blessed! I am fallen into the horrors of despair: nor was there an interval to prepare me for this dreadful change.

‘ You know, Oh! delight of my heart, that on that sad day, that day for ever horrid, the triumph of our union was to have shone forth. Scarce did it begin to dawn, when impatient to execute a design which my tenderness had inspired me with in the night, I ran to my quipos†, and taking advantage of the silence which then reigned in the temple, began my knotting, in hopes, that, by their assistance, I might render immortal the history of our loves and our happiness.

‘ As I proceeded in my work, it appeared to me less difficult: the innumerable threads, by degrees, grew under my fingers a faithful painting of our actions and our sentiments; as it has been hitherto the conveyer of our thoughts during our long absence from each other. Entirely taken up with my employment, I forgot how time passed, when a confused noise awakened me, and set me in a tremor. I thought the happy

* Alluding to the cannon.

† A great number of strings of different colours, which the Indians make use of, for want of writing, in reckoning the pay of their troops, and the number of their people.

‘ Some authors say, that they likewise use them to transmit to posterity the memorable actions of their Incas.

moment was arrived, and that the hundred gates * were opening to give a free passage to the Sun of my days; I hid my quipos under my robe, and ran with precipitation to meet you.

But how dreadful a spectacle presented itself to my eyes! The horrid remembrance will never be erased from my mind.

The pavement of the temple was stained with blood; the image of the Sun was trodden under foot; our affrighted virgins flying before a troop of furious soldiers, who massacred every one who opposed their passage; our Mamas † expiring under their wounds, their garments still burning with the fire of the thunder; the groans of fear, the cries of rage, spreading dread and horror on every side, brought me at last to a sense of my misery.

Having recovered my senses, I found, that by a natural, and almost involuntary motion, I was got behind the altar, and embraced it. While I saw the barbarians pass by, I was afraid to give passage to my panting breath, for fear it should cost me my life. I remarked, however, that their cruelty abated at the sight of the splendid ornaments which adorned the temple: and that they seized those with whose lustre they were most struck; plucking off the plates of gold which lined the walls. I then judged that the robbing us of those was the motive of their barbarity, and that to avoid death, my only way was to conceal myself from their sight. I designed to have got out of the temple, to have been conducted to your palace, to have demanded of the capa-inca ‡ assistance, and an asylum for me and my companions; but no sooner did I attempt to stir, but I was seized. Oh! my dear Aza, how did I then tremble! these impious men dared to lay hands on a daughter of the Sun.

Torn from the sacred abode; dragged with infamy out of the temple; my eyes for the first time beheld the threshold of that celestial gate, which I ought not to have passed but with the ensigns of royalty §. Instead of the flowers which the virgins should have strewed beneath my feet, my path was covered with blood and carnage. Instead of the honours of a throne which I was to have shared with you, I found myself a slave under tyrannical laws. Shut up in a dark prison, the place that I occupy in the universe, is bounded by the extent of my being. A mat, bathed with my tears, receives my body, worn out with the distress of my mind; but, dear support of my life, how light will all these evils appear to me, if I can but be assured that you still live.

* In the Temple of the Sun, were a hundred gates, which the Inca only had power to have opened.

† A kind of governants over the Virgins of the Sun.

‡ The general name of the reigning Incas.

§ The virgins consecrated to the Sun, enter the Temple almost as soon as born, and never come out till the day of their marriage.

'In the midst of this horrid desolation, I know not by what fortunate chance I have preserved my quipos. They are still in my possession, my dear Aza; and I look on them as the treasure of my heart; as they are capable of expressing both your love and mine: the same knots which shall convey to you the news of my existence, changing their form under your hands, will inform me of your destiny. Alas! by what means shall I convey them to you? and by what address can they be restored to me? at present I know not; but the same understanding which taught us to use them, will, I hope, assist us with means to deceive our tyrants. Whoever the faithful chaqui * may be, who shall bring you this precious deposit, I shall envy his happiness. He will see you, my dear Aza, and I would give all the days allotted me by the Sun to enjoy that pleasure one moment.'

The translator has been induced to add a second volume to the work, with a view of rendering the Indian princess a convert to Christianity; from conviction, and of doing poetical justice to the virtuous Deterville. That our readers may be enabled to judge of the execution in this original part, we shall also give them a specimen, from the conclusion.

'Rejoice with me, my dear Dubois; for all is accomplished, and Zilia is mine. A fortnight is past since I received every worldly bliss, in receiving her. The day was remarkably fine; the sun seemed to display all his glory, as a compliment to her who was once styled his daughter, the innocence of whose countenance made her still appear like a virgin of that luminary. The simplicity of her dress corresponded with her looks; it was of white Indian taffety; and all together, she looked and moved an angel.

'Oh! my dear friend, I have indeed reached the summit of earthly happiness: but as all sublunary happiness must have its alloy, ours has received no inconsiderable one, by the loss of the tender and amiable Maria, that constant, faithful friend, to whom we are both so much indebted. She has left us about a week, and retired to that convent where her wishes had so long been: yet I believe we should not so soon have lost her, had it not been for a melancholy piece of news she received a day or two after our marriage; it was the death of the unfortunate St. Far, who with his latest breath bequeathed a few jewels of his mother's to Miss St. Clare. These, with a letter written some hours before his death, were conveyed to her by a trusty friend of that gentleman. Poor Maria, after having in solitude given vent to the first effusions of her grief, came to my wife, and addressed her in these words:

"The pleasure, my dear Zilia, I had in seeing you happy, made me willing to spend a little more time with you, before

night to yab • • Messenger.

I quitted

I quitted the world for ever. I had designed to give you a month, but this last dreadful event has totally changed that design: I shall set out for the convent to-morrow, and immediately embrace the only state in which I can support life. Religious exercises, and frequent prayers, will by degrees calm my stubborn grief, and teach me to submit to the unalterable decrees of Providence with decent resignation. For me, to whom the light of the sun affords no pleasure, a gloomy cell can surely be no hardship: the finest scenes which Nature, dressed in her gayest livery, can exhibit, yield not one ray of cheerfulness to my mind. It is true, had St. Far lived, our peculiar unhappy circumstances made it necessary we should never meet; but I was conscious he breathed the same air, existed in the same manner, and our employments might casually be the same. Now, you will say, a pure, ethereal being, he no longer bears about him a load of matter, whose wants must be continually supplied; subject to fatigue, sickness, and many other inconveniences. To the truly pious this is satisfactory: it ought to be so to me: perhaps time, reflection, and prayer, may make it so; but it is religion only which can do it. Could any intellectual converse be held between us and our departed friends, death would be stripped of half its terrors. That, you will tell me, is not the lot of mortality. I know it is not, and I weep that it is not. Do not, I beseech you, condemn me; I know my wishes are wild and unjustifiable, but I cannot conquer them. Far from priding myself on these sentiments, I feel I am greatly humbled at being the prey of such new and fatal sensations; but if they are wrong, I suffer for them. Such uncommon feelings have, through my life, been their own punishment, by consuming me with sorrows, which not only philosophy, but reason, ought to have overcome: but let me retire from the gaieties which I am unfit for, and there shall be no means left untried, to moderate my passions, and teach me to wait patiently for that time when the mysterious ways of Providence shall be made clear to our enlightened understanding."

Zilia embraced her with tears. I will not, says she, my dear Maria, attempt to dissuade you from your design; perhaps it may be the best thing you can do: your too tender sensibility deprives the world of the pleasure it would otherwise receive from your society: the keenness of your feelings is a sufficient punishment; think me not cruel enough to add to it, by condemning as a fault what I see as a misfortune. I must ever regret the loss of your company; but your friendship I shall not lose; a cloister will not shut me out from your heart; and I shall sometimes be able to indulge myself with a visit to you, in your retirement.

This estimable and unfortunate friend, my dear Dubois, is now settled in her convent. We much regret her loss; but being dead, as she was, to all earthly happiness, the world only

added to her affliction, and a retired, religious life, was the only one from whence she could derive comfort. We long, my dear friend, for that visit which you have promised us. Come and share the happiness of a little circle of friends, who at present feel no wish ungratified, except that of seeing you once more joined with your faithful

DETERVILLE.

If the familiarity of the subject should be found to diminish, in some degree, the enthusiasm of a lover who is converted to Christianity, it must at least be acknowledged, that Mr. Roberts has written with a laudable regard to virtue, and that his supplement is calculated to instil religious sentiments, as well as to afford rational entertainment.

VIII. *Mr. Bentley, the Rural Philosopher: A Tale. In Two Vols. small 8vo. 5s. sewed. Goldsmith.*

WE never fail to recommend to the public the works of those authors who endeavour with any tolerable degree of success, to inculcate a detestation of vice; and are ever sparing of censure when we meet with unsuccessful endeavours for that purpose. There are so many snares laid in the paths of virtue, and so many temptations to draw the inexperienced aside, that he who takes pains to caution the unwary of their danger is certainly entitled to thanks. This is the case with the author of the *Rural Philosopher*, who, although in some instances his sentiments are singular, and his opinions ill founded, holds forth to observation many useful lessons for the conduct of life.

‘In a small Welch village,’ says our author, ‘delightfully situated near Carmarthen, undebauched by the maxims of polished life, the rude barbarity of courts, the pride of cloisters, or the artifice of trade, lived a plain son of simplicity, educated in the school of nature, whom we shall beg leave to introduce to the reader under the name of Bentley.’

To the ear of a philosopher the *rude barbarity of courts* is, perhaps, no uncouth expression, however a courtier might deem him a barbarian who adopted it; but if we are not to look for polished life in courts, from which our author separates it, we should be glad he would inform us where it is to be found.

‘He was happily possessed of a large benevolent, humble heart, a quick susceptible understanding; he dedicated his genius to the service of his fellow-creatures; he said heaven would reward him for it.’

A man

A man of this character, who had early quitted the busy world, and neglected temporal interest, might truly be styled a philosopher, whose history, when care has been taken to throw in his way motives for putting his principles in practice, may be productive of much beneficial information.—Those who read these volumes in expectation of finding such information will not be disappointed.

Our readers may, perhaps, have curiosity to be informed of some of Mr. Bentley's opinions. Part of these we shall extract from an answer which he writes to an invitation he received to reside in London; though we cannot, on this occasion, help remarking, that the author has been extremely negligent of his style, where the least attention would have enabled him to make it correct.

Mr. Bentley observed to his old friend, that he had received an invitation from London, to pass a few weeks in that city; and, says he, I will shew you the answer I have sent to it. He writes to me like a man of this world who has no notion of another.

If Mr. Bentley observed, the succeeding passage ought to have been, and *said* he, I will shew you. And in the phrase *he* writes to me, the relative *he* has no antecedent; for no writer has been spoken of. But to proceed:

'The wisdom,' says Mr. Bentley, that is taught in seminaries and schools of science, may feed the avarice of the mind for knowledge, but seldom benefits the heart; and the confusion of opinions with which the libraries of the learned abound, either tend to confine men's prejudices to objects of little moment, or to keep the more liberal in a constant fluctuation of sentiments, and make them sceptics in the very worst sense of the word.'

Yet, in our opinion, Scepticism is preferable to Ignorance, which blindly takes up opinions upon trust, and submits to the impositions of artful and interested impostors.

'We are strange self-deceivers, we greedily pass the cheat upon ourselves, and are no longer happy than while fancy is flattered by extravagant delusions, or the judgment is weakened by powerful appeals to the passions. Hence we find both sexes of all ages, all degrees of sense, crowding each night to the playhouse. The brilliant figures in the boxes, the bewitching charms of music, the air of delight that is spread over every feature, the wanton attitude of the actresses, and many other attractions unite to call off the mind from more rational speculations, inflame the bosoms of youth with licentious wishes, and fix the attention of grey age to the follies of past times, when they should be better engaged in preparing for the happiness of

the future. I remember when I was a young man, and fond of romance, the theatre was my constant theme, my prevailing infatuation; the rhapsody of bombast was power, the whining of the lover was charmingly affecting and pathetic, the richness of *their* dresses [*theirs*, quere whose?] was grandeur in the extreme, and the clinking of chains in Bajazet and Pierre, I considered the very pinnacle of perfection. But I remember too I never went into a theatre with a vicious view, nor never came out of it without many. The poet and the player might both be innocent, but the theatre collectively considered, the company, and the glare, spread the poison which is so often fatal to the morals of the youth of both sexes. I remember the worst follies of my life took their rise from that quarter, and that the vagrant connection which so long embittered my days, was first made at the playhouse.

It would not, we believe, be *impossible* to justify the stage against the censure here passed on it.

At my time I remember in very many chapels and churches about the metropolis, common sense was violently deposed, and poetry reigned in its stead. We had the climax of Tully instead of the great Deliverer's sermon on the mount; we had figure and metaphor, and extracts from polished poets, because the language of base fishermen was not so well adapted to amuse the croud. To amuse the croud! yes, sir; look to your evening lectures delivered in spruce wigs and starched bands, and tell me if the audience is not to the full as polite as it is pious, tell me if moral philosophy, such as the poor heathen Epictetus taught, is not all you hear, and whether that deficient morality for this day is not the most inconsiderable part of this lecture. Where is sober reasoning? where are the bold appeals to the consciences of callous men? where is the honest zeal of the ambassadors of heaven? All is lost, all is forgotten, all is sacrificed to sound and pleasant period. Like men who have a certain business to execute in a shorter time, they lose all in sharpening their tools. If a charity sermon is to be preached: how much is trusted to a pathetic picture? A deserted orphan, helpless, forlorn, abandoned to the wide uncharitable world, are so many commonplace figures of rhetoric to make old gentlewomen and simple virgins subscribe to the plate at the door; and as if Christians were to be entertained by a discourse in a church, as by a lecture in a coffee-room, death, hell, judgment, and futurity, are not touched upon at all, or else only at a distance.

Our readers will smile at the philosopher's opinion, and probably recommend to him the raving harangues at the Tabernacle, where he may indulge in his favourite subjects of death, hell, and damnation, without being troubled with Epictetus or morality.

The manner in which our philosopher employed himself is the subject of great part of the first volume. The Adventures

of his Son, with Episodical Narratives, furnish matter for the remainder of the work. A few improbable circumstances occur in the course of it; but as it is on whole instructive and entertaining, we recommend it to the perusal of our young readers of both sexes.

IX. *Prestwich's Dissertation on Mineral, Animal, and Vegetable Poisons; containing a Description of Poisons in general, their Manner of Action, Effects on the Human Body, and Respective Antidotes; with Experiments and Remarks on noxious Exhalations from Earth, Air, and Water. Together with several extraordinary Cases, and elegant Engravings of the principal Poisons of the different Countries.* 8vo. 6s. Newbery.

IF ever the empirics could lay claim to any class of diseases as the peculiar province of their own sect, the disorders excited by poisons seem to be those to which they have the justest pretension. In epidemic diseases, and such likewise as arise from some error in the non-naturals, the cure is generally attempted upon the principles of rational indication, and may perhaps be effected by different medicines; but the greater part of poisonous substances exerting their virulence in a manner which frustrates pathological enquiry, there is here no other resource than in specific remedies, discovered by fortuitous experience, and the physician can derive little assistance either from ingenuity or learning.

After a few introductory observations the author proceeds to give an account of the various poisons, according to the general classes, of mineral, animal, and vegetable, into which they are distinguished. He first enumerates the several kinds pertaining to the particular class; which having done, he next describes them, and relates their effects on the human body; adding, lastly, the antidotes, or those means that are found to counteract their deleterious operation. As a specimen of the work, we shall extract what relates to the poison of the viper.

The viper has always been so remarkable for its venom, that writers of the most remote antiquity have made it an emblem of what is hurtful and destructive.

The venomous juice is yellowish, but so inconsiderable in the quantity, that it is no more than one drop that does the execution. Mead, on examining it, says, at first sight I could discover nothing but a parcel of small salts nimbly floating in the liquor; but in a very short time the appearance was changed, and these saline particles were now shot out,

as it were, into crystals of an incredible tenuity and sharpness, with something like knots here and there, from which they seemed to proceed, so that the whole texture in a manner represented a spider's web, though infinitely finer, and more minute; and yet withal so rigid were these pellucid spicula, or darts, that they remained unaltered upon a glass for several months.

The symptoms which follow the bite of a viper, are a sharp pricking pain in the wounded part; a tumour, which is first red, and afterwards livid, sensibly extending itself to the neighbouring parts; a palpitation of the heart; a stupefaction of the senses; an anxiety of the præcordia; great sickness at the stomach, with bilious vomiting; a dulness of sight; sometimes pains about the navel, or the region of the liver; difficult breathing, hiccoughs, tremblings, convulsions, cold sweats, coldness of the extremities; after which death closes the scene, unless prevented by timely remedies, or the vigour of the constitution; which Hoffman thinks is generally the case in these northern climates. If the patient survives, a tumor with inflammation continues for some time. Sometimes a sanies flows from the wound, and pustoles appear, like the herpes exedens: and the skin becomes yellow, as if the patient had the jaundice.

Hoffman observes, that externally in all venomous bites, it will be proper to apply such things as relax and mollify the structure of the parts that open the pores, in order to procure an exit for the virulent matter. Thus the ancients applied the parts of animals just killed to the wound; and Celsus advises to cut a pullet in two, and apply it hot thereto; or a kid, or a lamb, which likewise must be laid on hot. Forestus likewise recommends the same, or the breech of a living pullet.

Linderus advises to instil a drop of spirit of sulphur, or vitriol, into the wound. Internally, Celsus advises pepper, with a large draught of generous wine; after which, he judges sweating in a warm bath to be proper. Boyle observes, that a hot iron held over the wounded part, immediately after the bite, so checks and weakens the venom, that the patient will have nothing to complain of but a pain in the part of short continuance. But above all, Mead, from many experiments, recommends the fat of vipers, which being rubbed into the wounded part, renders all other remedies useless; and if that is not at hand, it appears from some late trials, that common salad oil, rubbed warm into the part, will do as well. The Virginian Indians cure the bite of a viper, or of a rattlesnake, by sucking the wound (first bathing the wound,

and

and rinsing the mouth with warm oil) giving immediately a large quantity of a decoction of the seneca rattle-snake-root (which vomits plentifully) and laying to the part the same root chewed.

‘The viper-catchers when bitten apply presently some axungia viperina (fat of the viper), which proves effectual; common sallad oil rubbed into the part, as above remarked, has also been found a remedy of equal virtue.’

With respect to the multiplicity of poisons, of which an account is here given, this treatise may be considered as the most complete of any we have seen; and its utility must be greatly increased by the plates of many poisonous plants, with which it is embellished.

X. Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Ruptures, and the Mortification of the Toes and Feet. By Percival Pott, F. R. S. 8vo. 3s. sewed. Hawes, Clark, and Collins.

THE reputation which Mr. Pott has justly acquired, as a chirurgical writer, renders it unnecessary for us to excite the reader's attention to the present treatise; we shall therefore enter upon the work, without any further preface.

In the remarks on the Cataract, the author endeavours to shew the fallacy of some erroneous opinions, as well as practical inferences, not yet universally exploded, relative to the nature and cure of that disorder. After a variety of judicious observations, tending to elucidate the subject, he considers the different operations of couching, and extraction, and expresses himself strongly in favour of the former of these methods, the consequences of which, he thinks, have been unfairly represented by the generality of writers.

The next object of Mr. Pott's remarks is the polypus of the nose, concerning which he observes, that the account delivered by writers, though just and accurate with respect to the description of the disease, is extremely defective in what regards the cautions which ought to be enjoined in prosecuting the cure. He thus distinguishes between the polypi that are fit, or unfit, for the operation of extraction.

‘As far as my experience and observation go, the polypi, which begin with, or are preceded by, considerable or frequent pain in the forehead and upper part of the nose, and which, as soon as they can be seen, are either highly red, or of a dark purple colour; they, which from the time of their being first noticed, have never been observed to be sometimes

bigger, sometimes less, but have constantly rather increased; they in which the common actions of coughing, sneezing, and blowing the nose, give pain, or produce a very disagreeable sensation in the nostril and forehead; they which, when within reach, are painful to the touch, or which, upon being slightly touched, are apt to bleed; they which seem to be fixed and not moveable by the action of blowing the nose, or of deriving the air through the affected nostril only (where the polypus is only on one side); they which are incompressibly hard, and which, when pressed, occasion pain in the corner of the eye, and in the forehead, and which, if they shed any thing, shed blood; they which, by adhesion, occupy a very considerable space, and seem to consist of a thickening, or of an enlargement of all the membrane covering the septum narium; they which sometimes shed an ichorous, offensive, discoloured discharge; and they round whose lower part, within the nose, a probe cannot easily and freely be passed, and that to some height, ought not to be attempted, at least by the forceps; nor indeed by any other means with which I have the good fortune to be acquainted; and this for reasons obviously deducible from the nature and circumstances of the polypus. On the one hand, the very large extent, and quantity of adhesion will render extirpation impracticable, even if the disease could be comprehended within the forceps, which it very frequently cannot; and, on the other, the malign nature of the distemper may render all partial removal, all unsuccessful attacks on it, and indeed any degree of irritation, productive of the most disagreeable consequences.

• But the polypi which are of a palish or greyish light brown colour; or look like a membrane just going to be sloughy; they which are seldom or never painful, nor become so upon being pressed; they which have appeared to be at one time larger, at another less, as the air has happened to be moist or dry; they which ascend and descend freely by the action of respiration through the nose; they which the patient can make to descend by stopping the nostril which is free, or even most free, and then deriving the air through that which the polypus possesses; they which when pressed give no pain, easily yield to such pressure, become flat thereby, and distil a clear lymph; and they, round whose lower and visible part a probe can easily, and that to some height, be passed, are fair and fit for extraction; the polypus, in these circumstances, frequently coming away intire; or if it does not, yet it is removeable without pain, hæmorrhage, or hazard of any kind; the second of which circumstances I can with strict truth affirm, I never yet met with when the disease was at all fit for the operation.

The subject treated in the succeeding division of the volume is the *cancer scroti*, a disease which we do not recollect to have ever seen mentioned by any former writer. It is said to be peculiar to chimney-sweepers, by whom it is called the foot-wart. Its first attack, we are informed, is always in the inferior part of the scrotum, where it produces a superficial, painful, ragged, ill-looking sore, with callous and protuberant edges. Our author never observed it in any person under the age of puberty, which he supposes to be the reason why it is generally taken, both by patient and surgeon, for venereal. In consequence of this idea of its nature, it is treated with mercurials, by which it is much exasperated. This cancer gradually penetrates the scrotum, and advancing upwards into the abdomen, affects some of the viscera, producing at length a painful and fatal catastrophe. Mr. Pott is of opinion, that the only cure for this malady is extirpation, which ought be performed before the virus has seized the testicle, and the habit become tainted.

‘The fate of these people, he justly remarks, seems singularly hard; in their early infancy, they are most frequently treated with great brutality, and almost starved with cold and hunger; they are thrust up narrow, and sometimes hot chimnies, where they are bruised, burned, and almost suffocated; and when they get to puberty, become peculiarly liable to a most noisome, painful, and fatal disease.’

We are next presented with observations and cases relative to the different kinds of Ruptures, designed as an appendix to the author's former treatise on that subject.

The latter part of the volume contains observations on the Mortification of the Toes and Feet. In this disorder, which is frequently attended with fatal consequences, the author affirms that he has generally found the Peruvian bark unsuccessful, but has experienced opium to be productive of good effects. He disapproves of the spirituous and stimulating applications commonly used in such cases, and recommends fomentation with warm milk as the best topical remedy, on account of the quality it possesses of alleviating the pain — The whole of the observations here published, cannot fail of being acceptable, and even useful, to those of the profession.

XI. *Elements of Anatomy and the Animal Oeconomy. From the French of M. Person. Corrected and considerably augmented: with Notes. By Samuel Foart Simmons. 8vo, 5s. in boards. Wilkie.*

THE original of this work was entitled *Elements d'Anatomie*, and was written by M. Person, a French physician, with the view of conveying an idea of the structure of the human body.

body, and the principal functions of the animal oeconomy, to gentlemen who were desirous of studying these subjects as a branch of natural philosophy. To render the work more useful to those of the profession, Mr. Simmons has not only translated it into English, but likewise greatly enlarged it, and made considerable alterations; sometimes new modelling the text, and at other times giving his remarks at the bottom of the page. Notwithstanding all the freedom, which Mr. Simmons acknowledges he has used with his author, he has in some places declined the office of emendation, where, in conformity to his plan, he ought to have exercised it. For instance, in the thirteenth section, which is entitled, Of Digestion, the arrangement of the subject is confused. He first describes the mouth, tongue, pharynx, &c. After which he makes a transition to Hunger, and Thirst; and then returns to Mastication and Deglutition. With respect to the illustration of the subject, however, we find nothing that merits reprehension. The following extract from the chapter which we have mentioned may serve as a specimen of the work.

‘ It has been observed that the aliment undergoes some preparation in the mouth before it passes into the stomach; and this preparation is the effect of mastication.—In treating of the upper and lower jaws, mention was made of the number and arrangement of the teeth. The upper jaw was described as being immoveable; but the lower jaw was spoken of as being capable of elevation and depression, and of a grinding motion. The aliment when first carried into the mouth, is pressed between the teeth of the two jaws by a very strong and frequent motion of the lower jaw; and the tongue and the cheeks assisting in this process, continue to replace the food between the teeth till it is perfectly divided, and reduced to the consistence of pulp.—The incisores and canini divide it first into smaller pieces, but it is between the surfaces of the dentes molares by the grinding motion of the jaw that the mastication is completed.

‘ During this process, the salival glands being gently compressed by the contraction of the muscles that move the lower jaw, and somewhat stimulated by the saline particles of the aliment, pour out their saliva, which helps to divide and break down the food, which at length becomes a kind of pulp, and is then carried over the basis of the tongue into the fauces. But to effect this passage into the oesophagus, it is necessary that the other openings which were mentioned as having a communication with the mouth as well as the pharynx, should be closed; that none of the aliment, whether solid or liquid, may pass into them, whilst the pharynx alone is dilated to re-

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ceive it—such a disposition actually takes place in a manner we will endeavour to describe.

* The trachea arteria, or windpipe, through which the air is conveyed to the lungs, is placed before the oesophagus—in the act of swallowing, then, if the larynx is not closed, (for so the upper part of the trachea is called,) the aliment will pass into it in its way to the oesophagus. But this is prevented by a small and very elastic cartilage, called epiglottis, which is attached only to the forepart of the larynx, so that the food in its passage to the oesophagus, presses down this cartilage which then covers the glottis or opening of the larynx; and at the same time the velum palati being capable of some degree of motion, is drawn backwards by its muscles, and closes the openings into the nose and the Eustachian tubes—this however is not all.—The larynx, which being composed of cartilaginous rings, cannot fail in its ordinary state to compress the membranous canal of the oesophagus, is in the act of deglutition, carried forwards and upwards by muscles destined for that purpose; and consequently drawing the forepart of the pharynx with it, that opening is fully dilated. When the aliment has reached the pharynx, its descent is promoted by its own proper weight and by the muscular fibres of the oesophagus, which continue to contract from above downwards, until the aliment has reached the stomach. That these fibres have no inconsiderable share in deglutition, any person may experience by swallowing with his head downwards, when the descent of the aliment cannot possibly be effected by its weight.

* It is necessary that the nostrils and the lungs should communicate with the mouth, for the purposes of speech and respiration: but if the most minute part of our food happens to be introduced into the trachea, it never fails to produce a violent cough, and sometimes the most alarming symptoms—this is liable to happen when we laugh or speak in the act of deglutition—the food is then said to have passed the wrong way; and indeed this is not improperly expressed, for death would soon follow, if the quantity of aliment introduced into the trachea should be sufficient to obstruct the respiration only during a very short time; or if the irritating particles of food should not soon be thrown up again by means of the cough, which in these cases very seasonably increases in proportion to the degree of irritation.

* If the velum palati did not close the passage to the nostrils, deglutition would be performed with difficulty, and perhaps not at all, for the aliment would return through the nose, as is sometimes the case in drinking.—Children, from a

deficiency in this *velum palati*, have been seen to die a few hours after birth; and they who from disease or any other causes have not this part perfect, swallow with difficulty.

The improvement which Mr. Simmons has made on this work renders it greatly superior to the original; and as it contains the modern discoveries which have not hitherto been received into any compendium of anatomy, it cannot fail of proving useful to medical students.

XII. *Remarks on the principal Acts of the Thirteenth Parliament of Great Britain. Vol. 1. Containing Remarks on the Acts relating to the Colonies. With a Plan of Reconciliation. 8vo. 5s. boards. T. Payne.*

THE Letters concerning the Present State of Poland so clearly evinced the abilities of this respectable author, that it affords us pleasure to find him exercising his political discernment on the interesting subject of the unhappy dispute between Great Britain and her American colonies. In reviewing the various publications relative to this important controversy, we have often had occasion to observe, that it was not by vague and arbitrary opinions the claims of either side could be determined, but by an appeal to the fundamental principles of government, and the genius of the British constitution. The author whose work now lies before us has prosecuted this method of investigation in the most satisfactory and convincing manner, by exhibiting a full view of all the charters and acts of parliament which relate to the subject, and by his own judicious and acute remarks in the course of the enquiry.

The work is divided into three parts, the first of which is an enquiry into the matter of right; the second, into the matter of fact; and the third is an examination of the acts passed by the thirteenth parliament of Great Britain relating to the colonies.

The author begins with examining, what is the power with which the constitution invests the crown over countries conquered or otherwise acquired? And this power he proves to be that of making capitulations and treaties of peace, and prescribing forms of government to the founders of new settlements. He next enquires, whether the operations of the whole body of the legislature can be restrained by any act of the crown? For determining this question, he takes a distinct view of the several capacities in which the king may be considered as acting; and these he divides into the following: 1. his supreme legislative capacity, in which he gives assent to a bill proposed to him by the two houses of parliament. 2. The capa-

capacity of *subordinate* legislation, in which the king issues a proclamation. 3. The capacity in which the king grants a capitulation, or makes a treaty, which the author shews to be different from either of the two former, and distinguishes by the title of a *procuratorial* capacity.

‘ When the king acts in his *procuratorial* capacity, says the author, when he grants a capitulation, or makes a treaty, there is no conflict between different and contending branches of the sovereignty. It is not the executive power that binds the legislative; nor a part of the legislative that binds the whole. But the legislature is bound by its own constitutional agent and representative.

‘ A capitulation is granted at the beginning of a war. It is stipulated, that till a definitive treaty of peace, the laws of the conquered country shall in all points continue in full force. The war lasts twenty years. Will any man pretend that the parliament has a constitutional right of infringing this stipulation? Of changing, during this interval, the laws of the conquered country? Surely not. For no one disputes but that all the articles of a capitulation are to be religiously observed.

‘ A definitive treaty is signed. The country is yielded to Great Britain. One article of the treaty is, that the laws of descent and succession shall remain inviolate, such as they were before the conquest. Will any man say that the parliament can infringe this article? Surely not. For all the articles of a peace are to be religiously observed.

‘ Another article of the treaty is, that the mode of government, which obtained before the conquest in the conquered country, shall still obtain after the conquest. In consequence of this agreement all alterations in the old laws, all additions to them, are to be made by the chief executive magistrate, with the advice of his council. Is the parliament bound by this article? Certainly it is. This too is its own act, for it is the act of its own avowed constitutional agent.’

The author afterwards clearly evinces, that when the king grants a charter he likewise acts in his *procuratorial* capacity, and that the faith of the whole nation is thereby plighted for the security of the compact. He observes, that the unconstitutional maxims adopted by the Stuart family, threw no small obscurity on this question. That it was usual to consider all conquered or acquired countries as belonging to the king *alone*, in the same manner as Gascony or Normandy was formerly possessed by the English crown. That after the restoration, this idea was, in part at least, abandoned, and the acquired countries began to be considered as parts of the realm. The line, however, between respective powers of the king and parliament over them, were far, as he justly remarks, from being precisely drawn; and it was not strictly ascertained, in what

what capacity the king acted when he granted charters. Of this indistinct idea of the constitutional limits of the royal power the author produces some instances; and it must be acknowledged, that his observations greatly elucidate that important and indeterminate subject, which he concludes with the following just remarks on the danger of confounding the several capacities of the king.

‘ Whatever the king does in his subordinate legislative capacity, is not only subject to the controul of the supreme legislative power; that is, to that body, of which he is an essential part, on the proceedings of which he can put an absolute negative; but besides this controul there is another in the judicial power, to which, I apprehend, what he does in his procuratorial capacity is not always subject.—When he grants charters, or makes treaties in virtue of this power, no court can judge of the propriety of them. They are sacred to them as acts of parliament. If he makes regulations in his subordinate legislative capacity, the courts of justice are judges of their legality. They can tell whether the regulations are founded on original capitulations, or charters, on the laws allowed to be in force in the respective colonies, or in the general laws of the empire; and if they are not founded on any of these, the courts can give relief.

‘ Farther, if the grant of capitulations, or charters, and all the other and subsequent regulations, made by the king in conquered or acquired countries, are made in virtue of one and the same power, then they are all, or none, controulable by the supreme legislation.—Of two consequences one would follow: either the king is always absolute in conquered or acquired countries, independent of parliament, and uncontroulable by it; or capitulations and charters lose their properties, and cease to have the force of compacts.—

‘ If, on the other hand, the grant of capitulations, or original charters, be considered as acts of the king in his procuratorial capacity; and all subsequent acts of the king, as acts either of the subordinate legislative, or of the executive power; we have at once the line we were in search of; a line shewing how far parliament is bound or restrained by any act of the king in the exercise of that power, with which he is invested over conquered or acquired countries.

‘ The powers or exemptions granted by capitulations, or original charters, are what it cannot vacate. In all things else the inhabitants of conquered or acquired countries are subject to the power of parliament.’

‘ In the next section the author enquires, whether there be any other principle in the constitution to restrain the operations of the whole body of the legislature on the particular point of taxation? Under this head, he examines, what pow-

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ers a charter is understood to convey, and what are the restraints from which it is supposed to grant an exemption. Of the former of these he observes, that they are 'such powers as are therein *specified*, and moreover such other powers, *not specified*, as it is necessary they (the persons to whom the charter is granted) should enjoy, in order to exercise such powers as *are specified*. It gives them *these* and *no other*.' With respect to the duties and restraints from which a charter can be supposed to exempt, he determines them to be 'such duties and such restraints as are therein specified; and moreover, such *other* duties and restraints as are *not specified*: but from which it is necessary to be exempted, in order to the full enjoyment of exemption from such duties and restraints as *are specified*. From *these*, and *no other*, it exempts them. But, proceeds he,

'May we not go farther? May we not say, that a case may be put, in which, beyond these, still other powers and exemptions, neither specifically named in the compact, nor necessary to the exercise and enjoyment of such as are specifically named, may yet fairly be supposed to be conveyed and granted by a charter? It should seem so, if those who accepted it did, from the beginning, understand the charter to have conveyed such other powers and exemptions; if in consequence of that interpretation, they have ever since constantly and uniformly exercised those powers, and enjoyed those exemptions; and if those who by themselves, or by their agent, granted the charter, did at the beginning acquiesce in this interpretation, and have ever since constantly and uniformly allowed the exercise of those rights, and the enjoyment of those exemptions.

'This language we may allow, I think, to be agreeable to the spirit of the constitution. The uniform exercise of any power, by any branch of the community, from the very foundation of that community, during so long a space of time, in the face of the legislature is, according to the definition we have already given of the constitution, a sufficient proof that such a power is constitutional.

'If therefore the Americans should have been mistaken in their interpretation of their charters; if they should have supposed them to have conveyed more powers, or granted more exemptions, than they really were meant to convey or grant:—yet if that interpretation was coeval with the charters themselves; if their conduct was guided by it; and if, for more than a hundred years, parliament has looked on an unconcerned spectator, would not this be equivalent to what is called custom in the common law? Would it be politic all at once to assume a power to which parliament has no right; or having ought to have asserted, if not exercised it long before?—Would there be no injustice in treating as groundless, expectations au-
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thorised by the silence of parliament, imbibed by the present colonists, with the prejudices of their earliest infancy ?

The author defers to a subsequent part of the work the examination of the truth of the assertion, that a full exemption from internal taxation by parliament, was always supposed by the grantees to be conveyed by the charters ; and that this supposition has been uniformly acquiesced in by parliament ; and he proceeds to the consideration of another principle, on which the right of imposing internal taxes over the colonies, has been combated ; a principle which, he observes, has no relation to any particular charters, or to the specific powers or exemptions grounded on them. The principle alluded to is, ' that no power on earth has a right to take away any part of any man's *property* without his own *consent* freely given, either in *person* or by his own representative, *freely chosen*. This right of nature (it is said) is particularly recognised by the constitution of our own country, where taxes are a *free gift*.'

The author here endeavours to evince, that taxes cannot, in a proper sense, be called a gift, much less a free gift ; and this proposition he supports by the following arguments, which, by some readers, will, perhaps, be reckoned sophistical.

' To judge of the validity of this maxim, says he, the first point necessary will be to understand it. A point which has been overlooked, or overleaped by the greater part of those by whom the maxim is adduced.

' To understand it, it will be necessary to define the terms of it.

' This proceeding, I am sure, Mr. Locke would not have objected to, though peradventure in the present instance he forgot to adopt it.

' What is property ? It is that thing, I apprehend, or good which you, the proprietor, have a right to use in a particular manner, and you alone, to the exclusion of every other man whatever.

' Whence arises this right ? From the command of the law. It is the law which says to you, the proprietor, take this thing, use it, enjoy it. It is the law, which says to every other man, do not take it, do not use it, do not enjoy it.

' Take away the fence which the law has set around this thing, this good, whatever it be, and where would your right or property be then ?

' If this be a true definition of the term property, and to my understanding it appears so, what does this boasted maxim come to at last ? Or how will you apply it to the point in question ? It come out after all, that the payment of a tax is not the giving up any part of our own property ; it is the assignment only of a

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certain portion of the common stock to the support and maintenance of government.

‘ That this idea of a tax has not been sufficiently attended to, arises perhaps from taxes being generally paid in coin, and not in kind. Where the tax is paid in kind it will appear less revolting.

‘ Tythes, for instance, is a tax, and a very heavy, and perhaps an impolitic one too. Yet it appears at first sight that in the payment of this tax we do not give up any part of our property. The meanest farmer will understand you, when you tell him, that nine sheaves belong to (are the property of) himself, and the tenth belongs to (is the property of) the parson.

‘ Let the same farmer compound for his tythes, and he will soon lose sight of this idea, he will soon begin to complain that he gives a part of his property to the parson. Yet clearly the money paid in lieu of the tenth sheaf is the purchase money for the tenth sheaf. The law has said to the farmer, nine sheaves are yours: the same law has said to the parson, the tenth is yours. The law has said to the parson, meddle not with the nine sheaves: the same law has said to the farmer, meddle not with the tenth.

‘ Is not the same reasoning applicable to taxes paid for the support of civil government? Are not these too the property of the civil magistrate?

‘ The question then is not who is to give away our property: no man, no body of men is to do it. But who is to apportion and distribute the several parcels of the common stock. For when the legislature vests the property of so many acres of land; or the property of whatever thing or good you please in me, it is always with the implied reservation of so much of the produce thereof as the legislature then has, or at any future period shall keep back for the service of the community in general.’

The author afterwards exposes the error of the argument, that taxes are imposed by consent of all the taxed, or their representatives; evincing, from particular facts, that this is not the case, and that representation and taxation are not inseparable. He next shews the advantages enjoyed by Britons from the peculiar relation the taxing body, the house of commons, stands in to them; this body being temporary and elective, and having no separate interest from the rest of the community. ‘ This, says he, is my security. It is a real and permanent one. I understand what it means:—it is obvious to my senses; but I understand nothing of a consent which was never given, which was never even demanded.’ He then enquires, whether the house of commons stands altogether, or how far in the same relation to the Americans? We shall lay before our readers what he advances on this subject.

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* But do the commons of Great Britain stand in the same relation to the inhabitants of America? If they do not, have the commons of Great Britain, according to the spirit of the constitution, a right to lay internal taxes in America?

* If they do not stand in the same relation, we are, I think, warranted in saying, that, according to the spirit of the constitution, they have not the power which is entrusted in consequence of that relation.—For if it be true, that the colonists, by emigration, were not released from their allegiance, it is equally true that they forfeited not their rights. If they are subjects to one purpose, they are subjects to all. Now it is the constitutional right of a British subject that the legislature do not tax him, but by the mediation and authority of a certain body of men, who stand to him in that particular relation we have above described; and in which the commons do stand to every inhabitant of Great Britain.

* Does that relation subsist?—In strictness of speech I think it does.—The advocates for the colonies tell us that the acquisition of America has trebled our manufactures; has almost doubled the value of our lands. The ruin, or the oppression of America, would deprive us of these advantages; and would therefore be as severely felt by the members of the house of commons, as the ruin or oppression of Great Britain. In strictness of speech then, the commons cannot tax America without at the same time taxing themselves.

* The reciprocity of interests is as real between them and the Americans, as between them and the other subjects of Great Britain.

* But though it be as real, it is not so immediate in its effects, nor so apparent to those who are to pay the tax, perhaps not always to those who are to impose it. Possibly therefore it might not produce the same effects on the minds of the taxers: most certainly it would not give the same sense of security to the taxed.

The author candidly observes, that, to give the parliament a right of taxing the Americans, without violating the spirit of the constitution, something farther, perhaps, may be required. That the act of taxation itself must create the circumstances which are wanting to render the reciprocity of interests, not only as real, but as apparent, as well to those who are to impose, as to those who are to pay the tax. This, he thinks, might be done without much difficulty; and he offers a short plan for the purpose at the conclusion of the volume.

After delivering a summary of the arguments on the matter of *right*, the author proceeds to the second part of the work, in which he enquires into the matter of *fact*. The first section is an enquiry, What are the privileges granted to the first settlers in North America, by the Virginian charters? To deter-

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determine which question, the author presents us with abstracts from the first, second, and third of those charters, and makes pertinent remarks upon them. He examines in the same manner the privileges granted by the crown to the people of New England, by the first charter of Massachusetts-Bay; likewise the charters of Connecticut and Rhode Island, the second charter of Massachusetts-Bay, with that of Maryland, and Pensilvania.

Having examined these subjects at considerable length, the author next enquires, what power did the parliament exercise over the colonies from their first establishment to the time of the commonwealth? To answer this question, he has recourse to the parliamentary records; from which it appears, that

‘ The patentees and planters, present divers petitions to the commons of England: they are heard by their counsel: no objection is made to the jurisdiction of the house, except by the servants of the crown. The patentees, who were members of the upper house, were present at the debates: the patentees who were members of the lower house, were allowed to debate, and vote: for this reason, because the matter regarded the common-wealth as much as would a debate concerning any English county. The house declares, that laws made in parliament, were binding in the colonies: asserts their power of prescribing to them what products they should, or should not cultivate: distinguish between the colonies and Norman possessions: and actually do pass bills, disposing of the property of the colonies.’

Continuing his enquiry, the author next examines, what power did the parliament exercise over the colonies, from the beginning of the civil war to the restoration? In this section the evidence produced to support the supremacy of the British legislature over the colonies, is equally explicit with that in the preceding period of the records. ‘ Nor let it be forgot, says the author in the conclusion of the section, that these were the opinions of men who stand high in the estimation of the world; men whose names are delivered down to us with the endearing epithets of champions of liberty, and defenders of the rights of mankind.’

‘ The opinion of men like these, on such a subject as this, must surely have its weight with the friends of freedom. Let it not be forgotten then, that these architects of virtue, these restorers of glory and of wisdom, these creators of human happiness, considered our colonies in America as subject in all things to the supreme power of England; treated them as subjects; regulated their internal rights; laid on them internal taxes.’

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In the three subsequent sections the author treats respectively of the following subjects. What powers did the parliament exercise over the colonies from the restoration to the accession of his present majesty? Of the deference paid by the colonies to the authority of parliament, and to the requisitions of the crown previous to the reign of his present majesty. Of the conduct of parliament with reference to the colonies from the beginning of the present reign, to the commencement of the last parliament.

In the third part of the work, the author prosecutes, with his usual accuracy, an examination of the acts passed by the thirteenth parliament of Great Britain relating to the colonies. As these transactions are so recent, it is unnecessary to give any detail of them in our Review; but we cannot pass over the subject without observing, that the author's remarks are every where pertinent and judicious, and highly deserve the attention of an inquisitive reader. — With respect to the plan of Reconciliation proposed, he suggests, amidst a variety of other considerations, that when Great Britain raises any given sum by a land-tax, the colonies should raise each a proportionate sum; by which mode the same relation would be created between the house of commons, and the colonies, as between the house of commons and the inhabitants of Great Britain.

On taking a general retrospective view of the subjects treated in this work, it must be acknowledged, that the ingenious author has conducted his enquiry with great discernment and precision, respecting not only the matter of right, and the principles of speculative investigation, but likewise the matter of fact, and the more convincing testimony of historical records. He seems to have clearly evinced the constitutional authority of parliament over the colonies by rational abstract arguments, as well as by the evidence of prescriptive, and, till lately, unquestioned supremacy. As he has not endeavoured to enforce his conclusions, either by raillery or sarcasm, the justness of his reasoning will be the more readily admitted, even by those whom prejudices may render averse from the acknowledgement of conviction; and unbiassed readers cannot fail to receive satisfaction, at seeing a subject of so great national importance treated by a writer whose abilities justly entitle him to estimation and applause. There is ground to expect, from the preface of this volume, that the work will be continued, and we doubt not that the future part will prove equally interesting and acceptable to the public with the present.

XIII. *Speech of Edmund Burke, Esq. on moving his Resolutions for Conciliation with the Colonies, March 22, 1775.* 8vo. 1775. Doddsley.

THE Resolutions moved by Mr. Burke on the occasion of delivering this Speech, consisted of six propositions, intended to establish the equity and justice of a taxation of America, by *grant*, and not by *imposition*. Of these it may be sufficient to mention the first, as a specimen. It is expressed in the following terms: 'That the colonies and plantations of Great Britain in North America, consisting of fourteen separate governments, and containing two millions and upwards of free inhabitants, have not had the liberty and privilege of electing and sending any knights and burgesses, or others, to represent them in the high court of parliament.' Previous to moving the resolutions, the speaker suggests the necessity of considering distinctly the nature and circumstances of the object in question; since according to that nature, and those circumstances, in his opinion, the administration of the colonies ought to be conducted, and not according to abstract ideas of right, or mere general theories of government. He therefore proceeds to lay before his hearers some of the most material of these circumstances. The limits of a Review not affording room for a particular examination of the subject, we must content ourselves with enumerating the principal topics which the speaker has advanced.

In considering the nature of the object, the first circumstance he mentions is the number of the people in the colonies; which he supposes not to be under two millions of inhabitants of our own European blood and colour, besides at least 500,000 others; a number of subjects, to which no partial, narrow, or occasional system of government can be suitable. He next delivers a comparative state of the export trade of England to its colonies, as it stood in the year 1704, and 1772; and afterwards a state of the export trade of this country to its colonies alone, as it stood in 1772, compared with the whole trade of England to all parts of the world (the colonies included) in the year 1704. Of these accounts, that relative to the latter period is taken from the official registers which lay before the house; and the earlier from an original manuscript of Davenant. Both accounts clearly shew the importance of the colonies to the commerce and prosperity of this country. From five hundred and odd thousand, which was the amount of the exports to the colonies in 1704, they had in 1772 increased to six millions.

The speaker afterwards endeavours to expose the impropriety of Great Britain having recourse to compulsion in the dispute with America, upon the following considerations: 1. that force alone is but *temporary*; 2. that it is *uncertain*; 3. that it *impairs the object*; and lastly, that we have no sort of *experience* in favour of force as an instrument in the rule of our colonies. The policy which, in his opinion, ought to be pursued in the management of America, should have respect to its *temper and character*, even more than its population and commerce; and the two former of these circumstances he represents as being strongly tinged with a love of freedom, which he deduces from six capital sources, namely, their descent, form of government, religion in the northern provinces, manners in the southern, education, and remoteness of situation from the first mover of government.

The speaker then enters upon the consideration of three several ways of proceeding, relative to the spirit which prevails in the colonies. These are—to change that spirit, as inconvenient, by removing the causes; to prosecute it as criminal; or to comply with it as necessary; the last of which he insists is the only salutary expedient; declaring it to be his opinion, that we ought ‘to admit the people of our colonies into an interest in the constitution.’

The speaker afterwards endeavours to invalidate the apprehension, that the colonies would rise in their demands, should Great Britain totally renounce the object of the present contention; and for this purpose he has recourse to the case of Ireland, Wales, Chester, and Durham, all which he delineates at considerable length. He is, however, no advocate for a representation of the colonies in parliament, and only insists for their being allowed the privilege of taxing themselves. He concludes with moving and explaining, separately, the several resolutions he had framed; and with some remarks on a proposition, which had been made by a noble lord a short time before.

Whatever opinions may be entertained of the plan of accommodation proposed by Mr. Burke, it will, we doubt not, be acknowledged, that, amidst the fallies of imagination, natural to this gentleman, the present Speech displays greater ingenuity of argument, and more extensive reflection, than any of his former rhetorical productions.

FOREIGN ARTICLES.

XIV. *Drey Predigten von Georg Christoph. Dahme. Three Sermons.* 8vo. London. (German.)

XV. *Eine Predigt gehalten den 2. Jan. 1774. an dem Tage der Einweihung der neuen Deutschen Lutherischen Dreieinigkeits-oder sogenannten Hamburger-Kirche, in Trinity-Lane zu London, von G. Ch. Dahme, Pastor an obiger Kirche, nebst dem Einweihungs-Gebete, &c. A Sermon preached Jan. 2d, 1774. on the day of the Consecration of the new Lutheran Hamburg-Church in Trinity-Lane, &c.* 8vo. London. (German.)

THE first of these Sermons, which was preached on Jan. 1, 1775, contains an exhortation to the audience to recollect the divine blessings enjoyed during the preceding year, and to return God their sincere thanks; to review their past conduct in order to its future amendment or improvement; and to rely on God's providence, with regard to their future fate.

The second was preached on Easter Sunday, 1775. From remarking the importance of the proofs of our Saviour's resurrection, the rev. Mr. Dahme proceeds to a confutation of one of the numberless cavils raised by infidels against the truth of his history and religion. "If the author of your religion has actually risen from the dead, why did he appear only to his friends and disciples? Why did he not show himself publicly to the whole nation? Or at least to the Jewish senate and the Roman governor, by whose contrivance and orders he had been crucified?"

To this objection, so often and so confidently urged by infidels, he replies, in substance: that our Saviour did not show himself to the whole nation, because his resurrection was one of those events whose credibility depends not on the number, but on the quality and intrinsic weight of evidences: of a numerous and mixed crowd we could not have been informed, whether they were possessed of the capacities necessary for ascertaining the identity of his person; most of them could not have been personally and sufficiently acquainted with his characteristics; and their very numbers would have obstructed their attempts for recognising him. The vague report of such a multitude, therefore, could much less deserve and command our faith than the evidence of a smaller, but sufficient number of witnesses, his disciples, who before his death had been long and intimately acquainted with his person and character, and who, after his resurrection had at once the most pressing motives for enquiry into, and the completest opportunities for convincing themselves of the reality of that resurrection.

Had he appeared to all the nation, and had the truth of his resurrection been acknowledged by the whole people, then the apostles would have run no risk in asserting it. Their favour and intimacy with their master, would have raised them to eminence and wealth; and their temporal prosperity would have weakened the force of their evidence in the eyes of other nations and succeeding ages. Had the majority of the nation, on the contrary, or had its governors, notwithstanding the personal and public appearance of Christ, still persisted in questioning the reality of his resurrection, their doubts would have furnished infidels with a yet more specious pretence for denying its truth.

His public appearance would, at that time, have probably given rise to great and fatal disorders, to riots and insurrections against the Roman government; and ever afterwards to insinuations and surmises that the account of his resurrection was a fiction, contrived and supported for political purposes.

The third sermon was the last that was preached in the old Hamburgh-church previous to its being taken down in order to be rebuilt. It contains a sensible and seasonable consideration of the divine reward of acts designed for the preservation or propagation of true religion.

In the fourth sermon, on 2 Tim. ii. 19. he enforces the great and comfortable truth of God's continual attention to the conduct and fate of man; whence he deduces the duty of every Christian to abstain from unrighteousness; and at last concludes with exhorting his audience to be peculiarly thankful for the happy completion of their new-built church; to implore the continuation of the divine blessing on their congregation; to be assiduous in attending divine worship; and to exert their liberality for its support, and other virtuous purposes.

We have perused these discourses with attention and pleasure, as the warm effusions of a sincere zeal for morality and religion, tempered and directed by good sense. From the contents, their reverend author appears to deserve and to enjoy the affectionate respect of an unanimous, genteel, and sensible congregation.

FOREIGN LITERARY INTELLIGENCE.

16. *Considérations sur l'Etude de la Jurisprudence, par Abraham Perrenot. 8vo. Berlin.*

THESE Considerations were originally presented to the Royal Academy at Berlin, and afterwards published by the author's friend, the celebrated Quintus Icilius, or M. Guiscard.

17. *Le Désintéressement est la Marque la moins équivoque d'une grande Ame, conformément à ces paroles de l'Ecriture: Divitias nihil esse duxi. Discours par M. Roubaud, Docteur en Droit. 8vo. Paris.*

The theme of this discourse was proposed by the Academy at Montauban. It is here treated rather in a sensible than an eloquent manner. But the merits of disinterestedness will be generally acknowledged, and by the most selfish tempers more readily than by any other.—A notorious miser having heard a very eloquent charity-sermon, "This sermon," said he, "strongly proves the necessity of alms—I had almost a mind to beg."

18. *Elémens généraux des principales Parties des Mathématiques nécessaires à l'Artillerie, et au Génie, Par M. l'Abbé Deidier. Nouv. Edit. dirigée, présentée avec plus d'Ordre & de Goût, & en plusieurs Articles reformée ou perfectionnée. 2 vols. 4to. Paris.*

The merits of this work are well known; it has, in many respects, been greatly improved by the present editor.

19. *Récherches Critiques, Historiques, & Topographiques sur la Ville de Paris, &c. Par M. Jaillot. XIX. Quartier. 8vo. Paris.*

Containing the Quartier du Luxembourg, illustrated with two plates. The twentieth volume will complete this very accurate and minute description of Paris.

Printed by M. l'Imprimeur de la Bibliothèque Nationale.

20. *Principes fondamentaux de la Construction des Places, avec des Réflexions propres à démontrer les Perfections et les Imperfections de celles qui sont construites; un nouveau Système de Fortification sur toute Espèce de Lignes, et une nouvelle Théorie des Mines. Par M. le Vicomte de Flavigni, (with cuts.) 8vo. Paris.*

The first part of these instructive Elements of Fortification, treats of the essential requisites for a fortress, and the means of procuring them; the second, of the various systems of fortification; the third, of mines and counter-mines.

21. *Code du Faux, ou Commentaire sur l'Ordonnance du Mois de Juillet 1737, avec des Notes sur chaque Article; une Instruction pour les Experts en Matière de Faux; plusieurs Questions de Droit concernant le Crime de Faux, et un Recueil des Edits, Arrêts, & Réglemens concernant les Peines contre les Fausseurs. Par feu M. François Serpillon. 4to. Lyon.*

The French laws are peculiarly severe against the crime of forgery; and are explained with great minuteness and accuracy in this valuable Commentary.

22. *Lettre à M. *** sur un Ecrit intitulé, Eloge de la Fontaine, par M. D. L. H. 8vo. Paris.*

The author of this Letter proves, against Voltaire, la Harpe, &c. that Boileau has not only done justice to the merits of la Fontaine, but also to the character of Quinault, the celebrated author of French operas.

23. *Pugillaria Imperatoris M. A. Antonini, Græce scripta, disiecta membratim, et quantum fieri potuit restituta pro Ratione Argumentorum. Sequitur interpretatio Gataceri Londinatis similiter Ordinata; curante Nobili Joan. Petr. de Joly. 12mo. Paris.*

24. *Pensées de l'Empereur Marc Aurele Antonin. Nouvelle Traduction par M. de Joly. Seconde Edition. 12mo. Paris.*

In the first of these publications, the thoughts of Antonine are judiciously digested under their proper heads; the second contains a faithful and elegant translation.

25. *La Gnomonique pratique; ou l'Art de tracer les Cadrans Solaires avec la plus grande précision, par les Méthodes qui y sont les plus propres, & le plus soigneusement choisies, en faveur principalement de ceux qui ne sont point versé dans les Mathématiques. Par Dom François Bedos de Celles. Seconde Edition. (with thirty-eight cuts, and a Map of France.) 8vo. Paris.*

This treatise is very plain, minute, and methodical, and chiefly designed for the use of artists not versed in mathematics.

26. *La Mascalena, o sia la Medicina Veterinaria Ridotta ai suoi veri Principi. Opera da Giovanni Blugnone, Cirurgico Collegiato nella Regia Università di Torino, e Direttore della Scuola Veterinaria. — Della Zootomia. Tom. I. che contiene l'Anatomia in generale, e l'Ippometria. 8vo. Torino.*

This work will be one of the completest that have hitherto been published on the veterinary art, and consists of a number of volumes. It begins with a chapter on anatomy in general: whence the author proceeds to his Ippometry, or the consideration of the external parts of a horse, their beauties, defects, and external diseases; and gives proper cautions against the impositions of horse-dealers. The Ippometry consists of twelve chapters, and is subdivided into sections.

27. *De Fenomeni della Circolazione operata nel giro Universale de' Vasi de' Fenomeni della Circolazione languente; de Moti del Sangue indipendenti dall' Azione del Cuore; e del pulsar delle Arterie. Dissertazioni quattro dell' Abbate Spallanzani.* 8vo. Modena.

These dissertations appear to be the result of long and accurate investigations; the first alone is supported by 166 experiments.

28. *Observazioni Meteorologiche et Botanico-Mediche per l'Anno 1772, del Signor Abbate Bonaventura Corti.* 12mo. Modena.

The Observations are introduced by a discourse on the usefulness of meteorological observations, especially when applied to the vegetable kingdom, and the theory of diseases. They appear to have been made with the greatest accuracy.

29. *Antonii Scarpa in Mutinensi Archigymnasio Publici Anatomes & Chirurgia Professoris, de Structura Feneſtræ rotundæ Auris et de Tympano ſecundario, Anatomica Observaciones.* (with 2 cuts.) 8vo. Mutinæ.

These nice Observations and judicious remarks will prove a very acceptable present to anatomists.

30. *Le Secret des Secrets Géométriques, ou la Quadrature du Cercle & la Trisection de l'Angle, démontrées par des Principes infallibles.* Par P. Durvuc, Curé de la Tutelaye. Première Partie. 8vo. Paris.

Of the second part of this publication, if ever it should appear, we shall probably take no notice. The first contains—*Ampullas et sesquipedalia verba.*

31. *Antilogies & Fragmens Philosophiques, ou Collection Méthodique des Morceaux les plus curieux et les plus intéressans sur la Religion, la Philosophie, les Sciences, et les Arts, extraits des Ecrits de la Philosophie Moderne.* 2 vols. 12mo. Paris.

This compilation consists of extracts from l'Antiquité dévoilée, la Philosophie de l'Histoire, Bayle, l'Evangile du Jour, les Recherches Philosophiques sur les Americains, le Tableau Philosophique du Genre Humain, le Discours sur la Liberté de penser, le Système social, le Pirrhonisme de l'Histoire, &c. &c. The editor's design is, to prove the inconsistency of infidel writers, by collecting such passages in favour of religion, &c. as have dropped from their pens. He has, however, admitted many exceptionable passages, which he thought proper to soften and to correct; and by these alterations of the sense of his antagonists, he has counteracted and defeated his own purpose.

MONTHLY CATALOGUE.

P O L I T I C A L.

32. *An Answer to the printed Speech of Edmund Burke, Esq. spoken in the House of Commons, April 19, 1774. In which his Knowledge in Polity, Legislature, Humankind, History, Commerce and Finance, is candidly examined; his Arguments are fairly refuted; the Conduct of Administration is fully defended; and his Oratoric Talents are clearly exposed to view.* 8vo, 3s. 6d. Evans, Strand.

THE Speech which this author has thought proper to criticise afforded abundance of matter both for animadversion and raillery; though, in our opinion, it did not merit such

such an elaborate examination. Admitting, however, the excuse of the commentator in justification of his prolixity, it must be acknowledged, that he has treated the subject with great vivacity. But we submit to his consideration, whether he has not, by the same excuse, laid himself under the necessity of criticising likewise the other Speech of the same gentleman lately published. Should he decline such an office, the same inference may be drawn by the public, which he has hitherto endeavoured to preclude; namely, that the arguments of the speaker are unanswerable.

33. *The Address of the People of Great Britain to the Inhabitants of America.* 8vo. 1s. Cadell.

The author of this Address endeavours by cool and dispassionate arguments to convince the Americans of the unreasonableness of their opposition, and the pernicious effects, on both countries, with which it must unavoidably be attended. — This production may justly be ranked in the first class of the many political publications, which have appeared during our contest with America.

CONTROVERSIAL.

34. *The Orthodox Dissenting-Minister's Reasons, for a farther Application to Parliament, for Relief in the Matter of Subscription to the Articles of the Church of England.* 12mo. 2d. Buckland.

This writer styles himself an orthodox minister; and in order to shew us what he means by this epithet, he tells us, that he is firmly persuaded of the utter ruin of man by the fall; of the utter impotence of men to save themselves; of the truth of the doctrine of the Trinity; of the necessity of justification by the imputed righteousness of Christ; of the necessity of being born again by the holy spirit of God; of the doctrine of unconditional election; and the final perseverance of the saints, &c.

The reasons which he assigns for a farther application to parliament are these: 'First, says he, upon a supposition, that I have no objection to the matter of the articles themselves, yet I dare not subscribe articles of faith enjoined by human laws. Secondly, though I believe the doctrines of the gospel, there are many other things in the articles, to which I cannot conscientiously subscribe. And, thirdly, supposing I had myself no difficulty about subscribing, yet I am bound as a Christian, and a Christian minister, to assist those, who do not believe the doctrine of the articles, in obtaining relief from the compulsion of subscribing them.'

These Reasons are explained in a concise and familiar manner for the use of the author's congregation, to whom this treatise is addressed.

35. *A Dissertation on the Demoniacs in the Gospels.* 8vo. 1s. Rivington.

This writer endeavours to vindicate the common interpretation of *dæmons* and *dæmonia* in the New Testament. He sup-

poses, that there may be many demons and spirits hovering and wandering about in the air, capable of doing much hurt to the souls and bodies of men, unless restrained by the good providence of God. He observes, that we cannot give any clear and rational explication of the malignity and incurableness of certain diseases; and that these diseases may probably be owing to the operation of evil spirits; that our Saviour and his disciples speak of the demoniacs as persons really possessed; and that several passages in the gospel, relative to this subject, are inexplicable upon the principle of mere disease or lunacy; that we cannot conceive how mere madmen and lunatics should be sooner and better acquainted with our Lord's real character, than the generality of the people, or the disciples themselves; that evil spirits, about the time of Christ, had a particular reason for exerting their power and malice, in opposition to the first establishment of the kingdom of God; and that our Saviour's casting them out of the bodies, was a proper type and emblem of his expelling them also from the souls of men.

These, and other arguments of the same nature, are modestly proposed by this writer to the consideration of the learned reader. But some of them, we apprehend, will be thought insignificant and unphilosophical.

36. *Irenicum: or, the Importance of Unity in the Church of Christ considered; and applied towards the Healing of our unhappy Differences and Divisions.* 8vo. 2s. Rivington.

The title of this tract, *Irenicum*, derived from *uiren pax*, though it seems to have a scholastic air in the front of an English pamphlet, has been prefixed by bishop Stillingsfleet, and other writers, to treatises on religious unity. The bishop's *Irenicum* was written with the view of accommodating the differences then subsisting between the Church of England, and the Dissenters. The present work is designed to compromise those disputes which have lately arisen amongst us, concerning subscription to the XXXIX. Articles.

What is here offered for this purpose, consists chiefly of observations on the following heads:

That the church of Christ is founded upon unity; that this principle was carefully cultivated, and religiously maintained by the primitive church; that an early regard was paid to it by the church of England at the Reformation; that not only all the other Protestant churches, and all the foreign divines of that age, but even the old nonconformists here in England, had a deep sense of the importance of unity, strongly remonstrated against schism, and condemned it as a heinous transgression.

The right, wisdom, and utility of requiring subscription to articles of faith and religion, is, in the next place, stated and examined; several questions arising from the subject are resolved; and some expedients, which have been proposed, instead

stead of subscription to the XXXIX. Articles, as better answering the same end, are considered.

The whole is closed with an exhortation to Christians of all denominations amongst us, to cultivate catholic and uniting principles, for the sake of promoting concord; or of keeping the unity of the spirit in the bond of peace.

37. *Remarks on a late Publication, intitled, "A Scriptural Confutation of the Arguments against the one Godhead of the Father, Son, and Holy Ghost, produced by the rev. Mr. Lindsey in his late Apology."* 8vo. 2s. 6d. Bell.

The learned author examines some of the principal texts, which are produced by Mr. Burgh * in favour of the Athanasian doctrine of the Trinity; and very judiciously exposes his fallacious arguments and misinterpretations of scripture.

38. *Remarks upon the critical Parts of a Pamphlet lately published, intitled, "Letters to the Rev. Dr. Benjamin Kennicott, by Mr. L'Abbé ***, Hebrew professor in the University of ***."* By George Sheldon, M. A. 8vo. 1s. 6d. Cadell.

The Letters † of M. L'Abbé *** have been considered by many of his readers, as a formidable attack upon Dr. Kennicott. His adversary, the author of these Remarks, allows, that they contain some ingenious observations; but, at the same time, breathe a spirit of envy and malevolence.

In this performance the author demonstrates the utility of Dr. Kennicott's undertaking, endeavours to clear him of the charge, which the professor has brought against him, of attempting to corrupt the scriptures; and defends the various readings in his Two Dissertations. He then produces several instances of the professor's deficiency of knowledge in the Hebrew language, and exposes his false and inconclusive reasonings.

P O E T R Y.

39. *The Vindication of Innocence. An Elegiac Poem. Sacred to the Memory of her Majesty Caroline Matilda, late Queen of Denmark.* 4to. 1s. 6d. Bew.

There is a certain degree of indolence, which renders a man unfit for any active employment, any vigorous exertion of his faculties. In this hour of trifling and laziness, the writer, we will suppose, who affects to be a poet, seats himself in his chair, takes up his pen, invokes his Muse, and strings rhymes, as boys do birds eggs.

The writer of the present elegy is a versifier of this class. Some of his stanzas perfectly resemble the boy's arrangement of the eggs: here and there the egg of a magpie, and then the egg of a tom-tit. Example:

* See the Crit. Rev. for the last month, Art. 43.

† See Crit. Rev. Aug. 1772, and May 1773.

No fire hadst thou, with all-endearing smiles
Of prattling infant innocence to please;
Death had releas'd him from all worldly toils:
He never lov'd to take thee on his knees.

Sometimes the rhymes are so unaccountably paired, that they seem to look at each other with amazement, and wonder how they came together. For instance:

Here brothers' bosoms emulation fill'd,
Who most fraternal tenderness should prove;
Augusta view'd, rejoic'd, her youngest child,
The last dear pledge of royal Fred'ric's love.

Sometimes the sentiments are thrown into the same unexpected and unnatural connection:

To cause a revolution in the state,
Though wretched, innocent Matilda fell;
Perhaps the son to illegitimate,
The royal mother was exil'd to Zell.

In the following line a non-entity is embodied, and considered as a footpad or a thief, skulking in a secret corner:

Some dizeful blow lurks in the womb of fate.

And in the subsequent stanza, the author's inattention to the rules of syntax betrays him into an indelicacy.

Hail! calm Content! thee oft the peasant greets,
Retiring from the labors of his days;
And having feasted on the balmy sweets,
Happy upon a bed of straw he lays.

Here the author addresses himself to *calm Content*, which, by the rules of rhetoric, we are therefore to consider under a personal idea; he informs us, that the peasant 'feasts upon the balmy sweets' of the *gentle nymph*, and that he 'lays her on a bed of straw.'

40. *Love Elegies. Written in the Year 1770. 4to. 1s. 6d. Becket.*

These elegies are seven in number, and represent the emotions which agitate a lover's heart in different situations. In the first, he becomes acquainted with Amanda; in the second, he is separated from her; in the third, he despairs of obtaining her; the fourth describes him as incapable of resolving to quit her; the fifth expresses his joy at the hope of obtaining her; in the sixth, his passion meets with various delays; and in the seventh, his wishes are completed. The sentiments are tender and natural, and the versification harmonious; and if, as we are told, the present is the first attempt which the author has made in this species of composition, there is ground to expect that he will meet with further approbation in the walk of elegy.

41. *The*

41. *The Country Justice. A Poem. By one of his Majesty's Justices of the Peace for the County of Somerset. Part II.* 15. 6d. Becket.

In the preceding part of this poem, the author warmly recommended lenity in the execution of the office he describes; and in that which is now before us, he continues to discover the same benevolent sentiments, by urging the protection of the poor. The didactic strain of the poem is agreeably varied, and mixed with poetical description.

42. *The Complaints of Runny-Mead: A Poem.* 4to. 1s. Bell.

The nymph of Runny Mead is here described as lamenting the degeneracy of a people whose ancestors opposed the efforts of despotism on her ever-memorable field. The sentiments are sometimes not unpoetical; but the merit of the piece consists chiefly in the professed attachment to freedom.

43. *Regatta; a Poem. Dedicated to the Right Honourable Thomas Lord Lyttelton.* 4to. 1s. Kearsley.

This poem contains such a general description of the Regatta, previous to which it was published, as might be anticipated from the nature of the entertainment. The author with a laudable zeal, draws a happy presage of the increasing glory of his country, from the generous emulation excited by this scene of festivity. The poem is not void of fancy, nor the versification unharmonious; but an inadvertency with respect to consonance, is discernible in the two following couplets.

* For arts like these a Briton scorns to gain
Th' immortal honours of a deathless name.

* Wrapt and deluded, the fond muse survey'd
The beauteous phantom which the sylph had rais'd.

44. *A poetical Epistle (moral and philosophical) from an Officer at Otaheite to Lady Gr*v*n*r. With Notes, critical and historical. A new Edition, corrected and enlarged.* 4to. 1s. 6d. Evans, Strand.

The Epistle from Oberea, the first of the Otaheitean productions, has been succeeded by several imitations, which, without its delicate address, even exceed the model in prurieny. This gallant officer makes a most furious onset under the auspices of the Cyprian goddess, sparing neither age, sex, modesty, virtue, or decorum, till after describing, in feeling strains, the discipline of tattooing, and discharging volleys of *metee attira, timoredee*, &c. he retires from the field of action, to take a view of the dispute between Great Britain and America.

We have formerly delivered our sentiments with respect to the nature of the poetical effusions relating to Otaheite, and shall only observe further, that as the subject has now lost its novelty, the votaries of the Muses had better turn their thoughts to some other scene of entertainment.

* See Crit. Rev. vol. xxxviii. p. 76.

45. *An Heroic Epistle from Omiah, to the Queen of Otaheite; being his Remarks on the English Nation. With Notes by the Editor.* 4to. 2s. Evans, Strand.

Well may poor Pegasus rue the day that Otaheite was discovered by our voyagers; for ever since, he has been kept almost constantly trudging between that island and this capital. Thrice has he traversed the immense intervening ocean to gratify the love of Oberea, and he is now sent upon a fourth excursion for the sake of the same celebrated personage. We are glad, however, to find that the subject of his dispatches is at length changed, and that we can at present peruse them without incurring the danger of being *tattooed*, which we were most unmercifully in the preceding correspondence of the Otaheitean queen.—The remarks here made on the English nation are in general just; but there is an obvious impropriety in representing not only Omiah, but Oberea, as acquainted with various particulars, of which they cannot be supposed to have ever heard. This author has once fallen into the same inadvertency which we remarked in our review of the Regatta, and deserves the more to be observed, as we never knew an error of this kind admitted into a poem of much merit.

Cross o'er the seas, to ravage distant realms,
And ruin thousands worthier than themselves.

46. *The Cypress Tree; or Moral Reflections in a Country Church-Yard.* 4to. 1s. 6d. Kearsly.

It is natural for the scene which is the subject of this production, to increase the solemnity of reflections, and supply in some degree the pathos of poetry, by the force of moral sentiments. The author of the poem, however, is not entirely indebted to this circumstance for what merit it possesses. He discovers the efforts of a genius endowed with some capacity of affecting the heart through the medium of fancy; and if the versification sometimes sinks to the level of the prosaic stile, it may in great measure be imputed to the author's youth.

47. *The Political Looking-Glass. Humbly dedicated to the King.* 8vo. 1s.

A mirror in which the author may behold his want of poetical talents.

D R A M A T I C.

48. *New Translation of the Adelphi of Terence into Blank Verse, with Notes by the Translator.* 8vo. 1s. 6d. Doddsley.

The Adelphi of Terence was taken from the Greek of Menander, and appeared about 168 years before the Christian era. Its title is derived from the brothers (*ἀδελφοί*) Demea and Micio, the old men, and Æschinus and Ctesipho, the two sons of Demea.

This translation is in easy and familiar blank verse, properly suited to the original; and, as far as we have examined, executed with fidelity, and a classical taste.

49. *The Snuff Box; or, a Trip to Bath. A Comedy of Two Acts. As it was performed at the Theatre Royal in the Hay-market. By William Heard. 8vo. 1s. Bell.*

This little piece had been originally intended for a comic opera, but was afterwards changed into its present form. Though the incidents be not ludicrous, some of the characters are marked with a degree of exaggeration which affords entertainment; and the dialogue is maintained in a strain somewhat superior to the common run of such productions.

50. *Edward and Eleonora; a Tragedy; acted at the Theatre-Royal in Covent-Garden, altered from James Thompson. And now adapted to the Stage by Thomas Hull. 8vo. 1s. Bell.*

To retrench the works of poets of great reputation, is a task which may be effected with very moderate abilities; but the case is widely different in attempting to make alterations which require the power of imitating the manner of such authors. Mr. Hull aspires not to any competition for the laurels of Thompson, and it would therefore be unnecessary to remind him of his inferiority.

NOVELS.

51. *The History of Fanny Meadows. In a Series of Letters. By the Author of The Exemplary Mother. 2 Vols. 12mo. 5s. sewed. Becket.*

We have very lately paid our tribute of praise to the author of the work before us, in our review of *The Daughter**, and her reputation as a writer will certainly suffer no diminution from the present performance. The heroine of the tale is a pattern of consummate virtue, and, although of mean birth, has delicacy enough to refuse the pressing offers of marriage made her by a nobleman, for whom she actually entertains tender sentiments, merely from a conviction of the impropriety of those offers.

We shall not here discuss the question, whether or not riches be a benefit, if they cannot procure the innocent indulgence of our inclinations, as this might lead us too far from our subject, and as, in the present state of things, it is sufficient to consider that prudence points out a thousand circumstances which militate against the nuptial union of persons in very opposite ranks of life. To illustrate the impropriety of such a connection both by argument and example is the business of this little piece, and the author has executed her task with taste and judgment.

52. *The Palace of Silence: a Philosophic Tale. Translated from the French. By a Lady. 2 Vols. 12mo. 5s. sewed. Bew.*

This Philosophic Tale, we are assured in the Preface, is a translation of a Greek manuscript, sold by a Greek of Navarino, a town in the Morea, to the commander of a Leghorn privateer. We shall not take the trouble to enquire when or by

* See p. 426. *whom*

whom it was written, as we cannot lavish praise on the author of it, either for the entertainment or the instruction he has afforded us. The story contains little variety, if the marvellous part of it be extracted, and we have not found ourselves much interested for the hero of it, although he is represented as the dupe of execrable fraud and the victim to hopeless love.

53. *The General Election. A Series of Letters chiefly between two Female Friends.* 2 Vols. 12mo. 5s. sewed. Walter.

If this novel becomes a favourite with our usual novel-readers, we should congratulate them on their change of taste. Though Miss Sidney and Miss Fielding, the writers of the Letters before us, deals chiefly in politics, it must be confessed, that the discussion of such subjects is to be preferred to that of the tender ones so plentifully dispersed throughout most of the modern novels.

54. *The Prudent Orphan: or the History of Miss Sophia Stanley.* 2 Vols. 12mo. 5s. sewed. Roson.

55. *The Morning Ramble; or History of Miss Evelyn.* 2 Vols. 12mo. 5s. sewed. Noble.

56. *He is found at Last: or Memoirs of the Beverley Family.* 2 Vols. 5s. sewed. Noble.

57. *The History of Mademoiselle de Belean; or the New Roxana.* 12mo. 3s. sewed. Noble.

58. *The Capricious Father; or the History of Mr. Mutable, and his Family.* 12mo. 5s. sewed. Noble.

To give an account of each of these productions separately would be to bestow upon them a degree of attention to which they have not any claim. The general censure of demerit is obviously applicable to the whole; and whether they be considered with respect to fable, sentiment, description, or other circumstances, they are exposed to the reprehension, if not the contempt, of criticism. Violation of probability, penury of incidents, languor of expression, and inconsistency of character, are almost every where conspicuous; we shall therefore resign them to that oblivion which is the natural portion of such productions.

59. *The Adventures of a Cork-Screw.* 12mo. 3s. sewed. Bells.

Though this production cannot be admitted to any uncommon degree of merit, it may prove equally entertaining with others of the kind, which have not been ill received by the public.

MISCELLANEOUS.

60. *A Letter to Nobody; on the Negligence and Misconduct of Ecclesiastical Superiors, and particularly of a Modern Bishop.* 8vo. 1s. Kearsly.

The principal articles, in which this writer charges the bishops with negligence and misconduct, are confirmation and ordination: from thence he proceeds to pluralities, non-residence, &c.

ec. On these topics he produces the suffrages of ancient writers, and throws out many satirical invectives against the superior clergy. But these seems to be nothing material in his observations, which has not been repeatedly advanced by preceding writers. And with respect to the general charge, negligence and misconduct may be alledged, with equal justice, against every profession, every order of men in society, from the king to the beggar.

61. *Remarks on a Voyage to the Hebrides, in a Letter to Samuel Johnson, LL. D.* 8vo. 1s. Kearsly.

In general, these Remarks are not destitute of foundation, though they appear to be as much dictated by acrimony as acuteness.

62. *Genuine Memoirs of Miss Perreau; (now under Confinement.) With many curious Anecdotes relative to Mrs. Rudd.* 8vo. 1s. 6d. Allen.

It is usual to defer an account of the lives of those who are accused or convicted of capital crimes, till they have paid their debt to the violated laws of the community. But in the present instance, the term of publication is anticipated, and premature memorialists seem to vie with each other in obtruding upon the world the history of two unfortunate persons, which has little other claim to the attention of the public, than the importance it may be thought to derive from the industry of the biographers.

63. *Genuine Memoirs of the Miss Perreau.* 12mo. 2s. 6d. *seu* Kearsly.

These Memoirs are written in the form of Letters, and have so much the air of a novel, that we doubt not they will afford some entertainment. The characters are drawn in a lively manner, and the narrative intermixed with suitable reflections.

64. *The Female Forgery: or, Fatal Effects of Unlawful Love. Being a minute and circumstantial Account of the late extraordinary Forgery by the Miss Perreau's; with Mrs. Carolina Rudd's affecting Narrative of her fatal Connection with Daniel Perreau; drawn up and corrected by her own Hand. To which is added, the Pathetic Elegy, which she has lately sent to him in the New Prison, preparatory to his Trial.* 8vo. 1s. 6d. Bew.

To this pamphlet is prefixed the portrait of a lady, in an attitude expressive of great agitation of mind, and designed, we supposed, for that of Mrs. Rudd. But having never seen the original, we must refer to herself for the similitude of the representation, as well as the authenticity of the Elegy annexed to the narrative.

65. *The Fashionable Tell-Tale, 2 Vols.* 12mo. 5s. *seu* Noble.

This production is not unentertaining. Had the author less frequently larded his jests with the unbecoming, however

ever fashionable, use of oaths or execrations, it would have been more agreeable.

66. *A Philosophical Dissertation on the Diving Vessel projected by Mr. Day, and sunk in Plymouth Sound. To which is added, An Appendix, shewing the various Methods of weighing Ships in general.* By N. D. Falck, M. D. 4to. 2s. 6d. Law.

Dr. Falck here delivers a distinct account of all the circumstances relative to the experiment which was last year undertaken to be performed by the unfortunate Mr. Day, who perished in the attempt. With respect to the causes of its failure, the author is of opinion, that the adventurer was not provided with a sufficient quantity of air, to serve the purpose of respiration for twenty-four hours: that the atmosphere of the summer season was too rare an air for the cold region into which he descended: that the cold of the latter must have probably chilled his whole mass of blood into a state of coagulation; and that the contrivance for disengaging the ballast must have exposed him to the greatest danger. As the immediate cause of the failure of this experiment, however, Dr. Falck assigns the weakness of the chamber, which he thinks was insufficient for resisting the pressure of the water.—Those who are desirous to be further informed on the subject of the diving vessel, may have their curiosity gratified by this dissertation, in which the author discovers some ingenuity.

67. *The Reply to Thomas Walker, Esq.* By Robert George Fitzgerald, Esq. 8vo. 1s. Parker.

We have always considered the public as wholly uninterested in this personal controversy, and shall therefore only observe, that the Reply is not destitute of spirit.

68. *The History of England, from the Invasion of Julius Cæsar, to the calling of the Parliament in 1774.* 14 Vols. By Joseph Collyer. 12mo. 1l. 1s. Johnson.

The author of this History does not affect the air of an original writer on a subject which has been of late years so frequently treated. The work, however, is far from being undeserving of approbation; and its moderate price may render it convenient for many readers.

ERRATA.

In the Rev. for April, p. 293. 'daily bread' should have been printed in *Italics*. P. 338. read, 'ridicule the case of the author of the Confessional.' P. 343. read, 'divide pronouns into personal.' In the Review for May, p. 380, read, 'the widow of a gentleman of the law of that name.'

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